When the plane exploded

Baryshnikov defects

Saved from the noose

The Beaver

CANADA'S HISTORY MAGAZINE

June | July 2006

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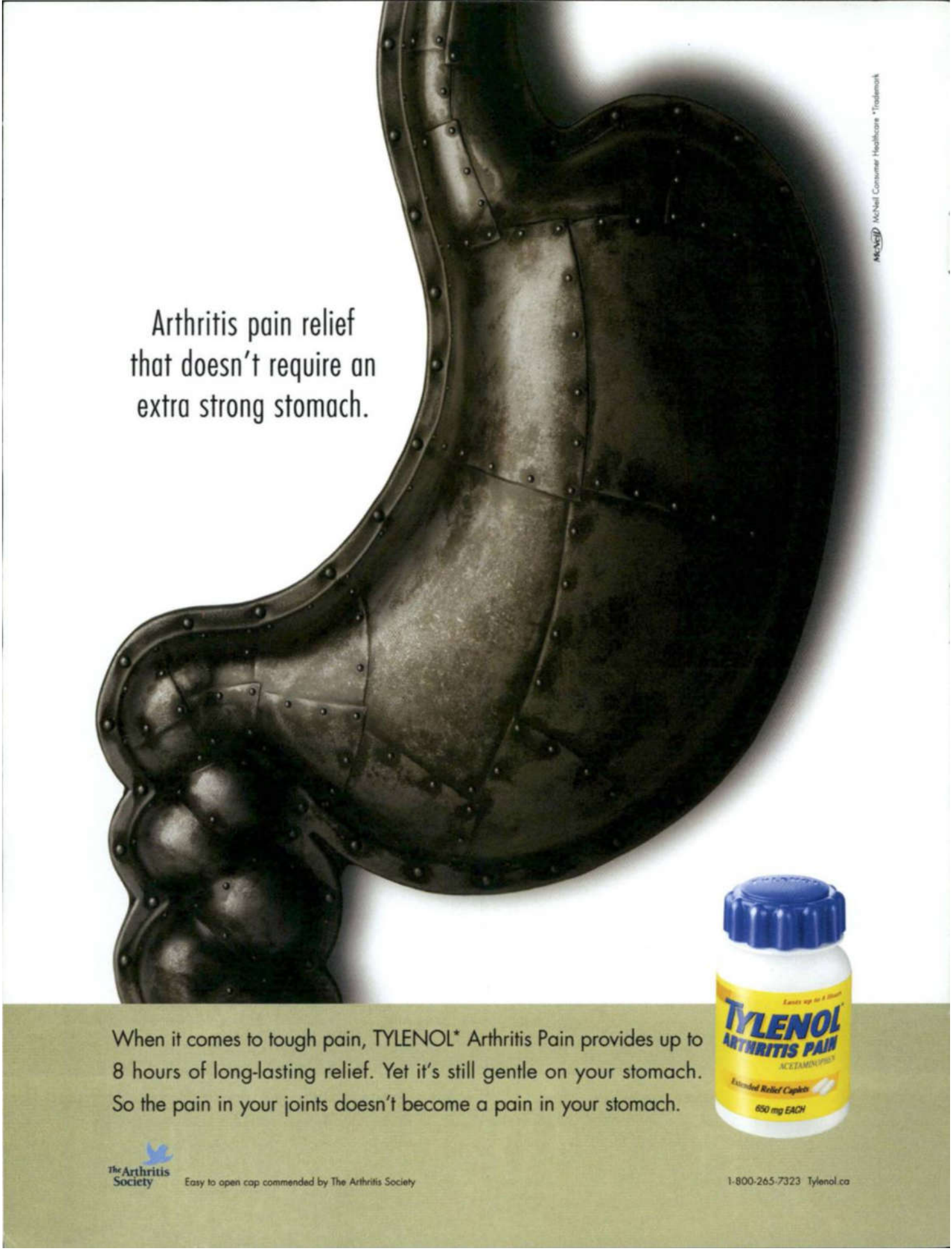
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Canada

Arrowhead Reflections

The childhood memory remains clear. I was 9 or 10. We lived on the army base outside Kingston, Ont., in the shadow of historic Fort Henry, near where the mighty St. Lawrence River starts flowing from the Great Lakes.

The river forms the border between Canada and New York State, and the area was contentious, especially during the war of 1812. Nearby was Deadman Bay. We were told, or perhaps presumed, that it was so named because there were many dead men at its bottom along with the shipwrecks and vessels sunk in combat there and in the wider area. Imaginations ran wild any time a large stick was visible on the lakebed. There was a wooded area with big rock outcroppings. We spent hours running its paths, trying to snag perch from its shores, or climbing the rocks. We inched along a ledge to a cleft we called Whale's Mouth, because of its appearance and because we could crawl inside it. In my memory it took great bravery and life was in peril had we fallen. I don't want to return for fear I'd learn that it's a short, safe distance from the ground.

THOMAS FRICKE

One day while kicking deadfall and leaves along a path I found what I was certain was an arrowhead, a relic from an earlier time. It was a flat, triangular stone and looked, to me at least, as if it had been chipped and scraped to that shape, and to a sharp edge.

A pal mocked my excitement, congratulating me for finding a rock. He pointed out that there was no hole into which an arrow shaft would be inserted. I had read enough adventure stories to dismissively tell him natives sometimes fastened their deadly arrowheads to a shaft using thongs torn from animal hides, and I could even see where they would have caught in the stone's notches.

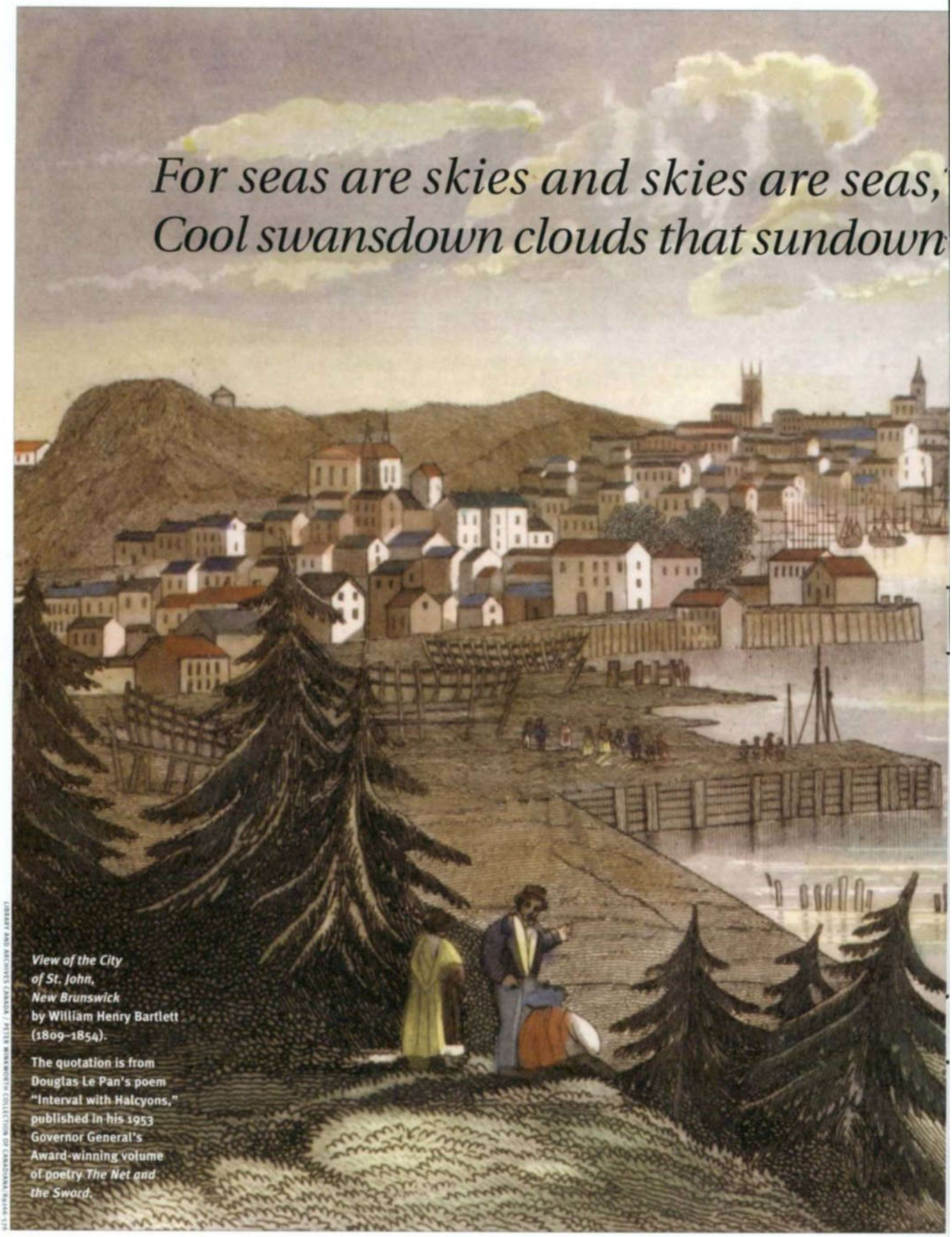
I didn't ever stop believing my stone was an artifact. I eventually lost it or left it behind. Perhaps another kid found it and got just as enthused about its provenance. There's something universal about the excitement of finding tangible evidence of the past. For some that childhood fascination never ends. I expect there's a big streak of it among those who go into archaeology, and this excitement drives much of what we explore in this issue's special project on hot archaeological sites in Canada (see cover, and page 16).

The project was written and researched by B.C. writer Ann Chandler, who did a wonderful job running with our idea until we had several thousand words and many fine photos on fascinating work from coast to coast to coast. It is, of course, subjective to identify these as the top sites, but we hope that among our readers there's enough remaining childhood fascination with digging into the dirt and discovering the past that you will all enjoy the end result as much as we and Ann have enjoyed working on this project.

With this issue, I pass the editorship of *The Beaver* to Doug Whiteway, who as associate editor has been a creative force here for eight years. I'm proud to have been associated with the History Society and the magazine. I wish Doug and the staff the greatest ongoing success.

Murdoch Davis
Editor
editors@historysociety.ca

COVER PHOTOGRAPHY: SCOTT BUCHANAN FOR PARKS CANADA



View of the City of St. John, New Brunswick by William Henry Bartlett (1809–1854).

The quotation is from Douglas Le Pan's poem "Interval with Halcyons," published in his 1953 Governor General's Award-winning volume of poetry *The Net and the Sword*.

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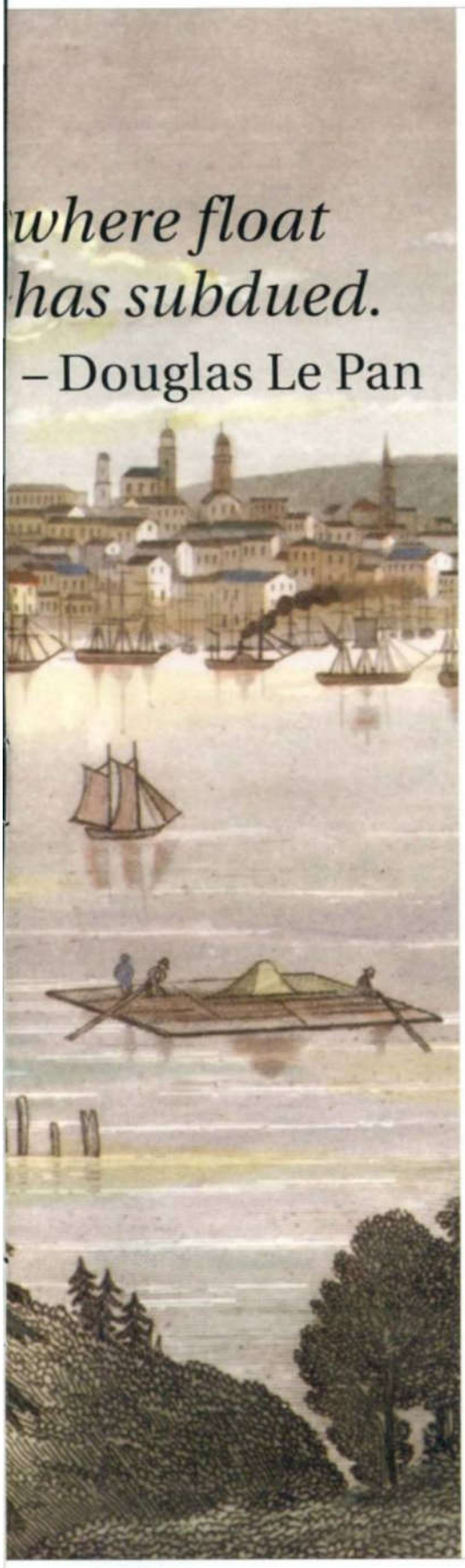

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Letters

Bouquets and thorns

Thank you very much for the article "The Explorers' Garden" [April/May 2006]. I read it with great interest and I enjoyed the beautiful illustrations.

These roses were derived from my breeding program in Ottawa. Of the 25 roses, I named 13 and my successors, Drs. Ian Ogilvie and Neville Arnold named 12. Here is information on the five not named after well-known historical personalities.

J.P. Connell was a deputy minister of Agriculture Canada; naming a rose after him was a retirement gift from his staff. Royal Edward was named by my successors after McGill University's Royal Edward Hospital. Lambert Closse and De Montarville were landowners of the Montreal districts of St. Lambert and St. Bruno-de-Montarville. I believe Nicolas was an artist, but I cannot verify it.

FELICITAS SVEJDA
OTTAWA, ONT.

Jennifer Nault's article on Explorer Roses was a beautiful surprise to this subscriber who has read *The Beaver* for many years without ever seeing a rose item. As welcome and interesting as the article was, there were a few things that bear comment.

Ag Canada has done very significant rose breeding at its research station at Morden, Manitoba, as well as at Ottawa. It is implied that William Saunders did his rose hybridizing at the Central Experimental Farm whereas he did it at one of his little farms in London and took the seedlings with him to Ottawa when he moved there to become the farm's first director.

Dr. Felicitas Svejda named the roses she introduced after Canadian explorers as her tribute to the country she adopted, having come to Canada from Vienna. Not all she introduced were so named; from time to time the offer of money was eagerly accepted by Ag Can to name a rose for an event. Dr. Svejda's crosses are still being introduced long after her retirement. One will soon be released out of Saint-Jean-sur-Richelieu under a new series called "Canadian Artists" and will be known as "Felix Leclerc."

HARRY MCGEE
LONDON, ONT.

Make my day (off)

It is six o'clock on a rainy Victoria morning. The rest of the household slumbers, but perhaps they will be awakened by my giggles, guffaws and off-key rendition of *Solidarity Forever*. Who thinks up the delightful tags for "Take the Day Off?" I read *The Beaver* cover to cover, but I look for "Take the Day Off" first when my copy arrives. If Canadian history can be likened to medicine, this feature is the sugar that makes it go down.

ROBERTA RIVETT
VICTORIA, B.C.

(*Editor's note: The whimsy that finds its way into "Take the Day Off" originates with Doug Whiteway, associate editor.*)

Wrong train

I would like to point out a minor error in your otherwise fine article regarding the construction of the Quebec Bridge ["When the Bridge Fell," April/May 2006]. Although the project was a federal government project, it had nothing to do with Canadian National Railways, which was not formed until during and after World War I with the demise of the Canadian Northern Railway and National Transcontinental/Grand Trunk Pacific Railways. The bridge served as access to Quebec City for the NTR, which was a continuation of the Intercolonial Railway from the Maritimes to Montreal and allowed the construction of the NTR through northern Quebec and Ontario to Winnipeg.

RAY CONCIL
MONTREAL, QUE.

Minding Pablo

Being an art historian, I thoroughly enjoyed and appreciated your article "The Picture of Oscar Wilde" [Feb./Mar. 2006].

However, the article suggests that in Paris in the early 1880s "Wilde spent his time with artists such as Degas, Picasso and John Singer Sargent." Since Pablo Picasso was born in 1881 in Malaga, Andalusia, the chance that Wilde spent time with Picasso during this period would appear to be very slim.

On the other hand, perhaps Wilde had volunteered to do some long-distance babysitting.

CHARLES CROCKFORD
WATERLOO, ONT.

Arguing the toss

In a fascinating article by Peter Unwin on John Richardson's life ["The Pen and the Sword," Feb./Mar. 2006], we are told he returned to Canada in 1838 where "Richardson's 21-year-old brother had been part of the gang that forced their way into William Lyon Mackenzie's house during the Rebellion of 1837 and heaved his printing press into Lake Ontario." False, false, and partly false. Mackenzie's office was raided in 1826, eleven-and-half years before the Rebellion. His cast iron press was far too heavy to be tossed into the lake – it weighed some 3,000 pounds! John Richardson's brother Charles was one of the rioters, but by 1838 he was 33, and had played no sig-

nificant part in the Rebellion. Old myths never die, nor, apparently, do they fade away.

CHRIS RAIBLE
CREEMORE, ONT.

Peter Unwin replies:
Chris Raible is one of the greatest Canadian authorities on the life and times of William Lyon Mackenzie, and only a fool would quibble with him. If Mr. Raible says that Mackenzie's printing press weighed 3,000 pounds, I am fully satisfied that it weighed 3,000 pounds and not a gram more or a gram less. However when it comes to his insistence that the rebel leader's printing press was in fact, *not* heaved into Lake Ontario, I must take exception. My source is no less than the poet himself, Dennis Lee, who writes:

> The Bishop has a paper
> That says he owns the land
> The Bishop has a Bible too
> That says our souls are damned.
>
> Mackenzie had a printing press.
> It's soaking in the bay.
> And who will spike the Bishop till
> Mackenzie comes again?

After all, if we can't trust the author of *Alligator Pie*, who can we trust?

Perhaps in the case of Mackenzie's vandalized printing press we are best served by accepting the staid and reliable pages of the Canadian Biographical Dictionary, which suggest that it was not the printing press that got the heave ho into the lake, but merely the type itself – although the image is hardly as satisfying as the original.

Mr. Raible also corrects the date of the incident which, he points out, occurred in 1826, not 1837 as I state in my article, and for this I'm grateful. Still, his almost treasonous suggestion that Mackenzie's beloved printing press is not, at this very moment, gathering silt at the bottom of Lake Ontario is too much to bear. What would Mr. Raible have us believe next; that Big Joe Mufferaw did *not* create the Ottawa Valley by stomping it down with his snowshoes?

Right judge, wrong judge

I was astonished reading of the Vanderpols' experience getting their citizenship [Your Story, April/May 2006] because I had some of their problems almost 10 years earlier. In fact I was more concerned about being let into Canada as a German immigrant and ex-Luftwaffe soldier at a time when many Canadians were still very much under the influence of wartime propaganda only 11 years after the end of the war. But I asked the court clerk whether I could dispense with swearing on the Bible and was assured that an affirmation would be equally legitimate. Judge Morrow, widely respected for fairly dispensing justice in northern B.C. and the Territories, not only asked the assembled prospective citizens whether there were any who didn't want to swear on the Bible, after the ceremony he cited me as an example of the tolerance of Canada and judicial treatment regardless of colour or creed. There was no reaction in either media or the public. The Vanderpols surely picked the wrong judge.

GERHARD H. EICHEL
PITT MEADOWS, B.C.

Erratum

In "Wheeler's Dream" [Feb./Mar. 2006], the first president of the Alpine Club of Canada, Arthur O. Wheeler, was mistakenly identified as Alfred O. Wheeler. *The Beaver* regrets the error, as does writer Andrew Findlay, who said he can explain it only as a brain cramp and because most references he saw simply used the initials A.O.

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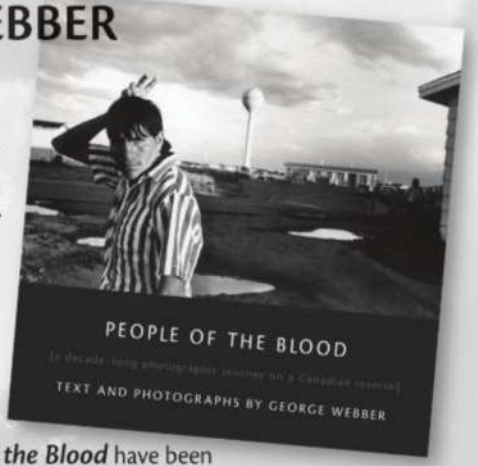

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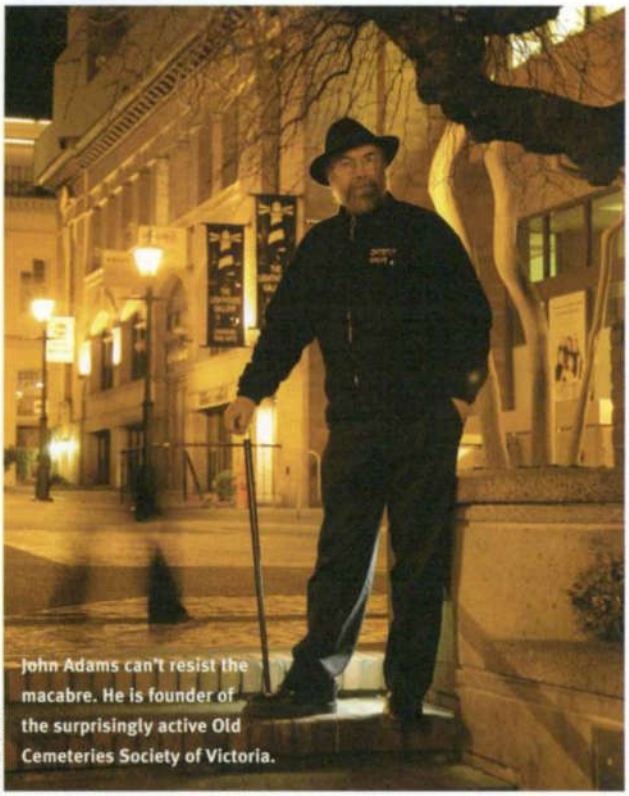
Currents

Living History



MICHAEL SEWARD

John Adams can't resist the macabre. He is founder of the surprisingly active Old Cemeteries Society of Victoria.

"Ghostly Walks" with John Adams

For many of us, the coastal city of Victoria, B.C., conjures resplendent images of a lush clime where flowers are always in bloom, sailboats dot the inner harbour and elegant architecture abounds, such as the Edwardian Empress Hotel. Such serenity … or is something unforeseen lurking in the shadows of this charming Garden City?

John Adams could tell us a tale or two. Since 1999, Adams has been leading spooky walking tours through the main streets and back alleyways of Victoria. Sporting his trademark fedora, he weaves vignettes of the city's bygone days into captivating, creepy tales. With a dramatic flair for storytelling, Adams's tours provide a gateway into the city's lore, some of which is not intended for the faint of heart.

History has always intrigued John. With a master's degree in museum studies from the University of Toronto and many years wading through Victoria's historical archives and touring the city's museums, his knowledge of the city is exhaustive – and widely recognized. Locals often outnumber tourists on his tours.

Fascinated with the haunted sites of Victoria since 1970, John is best known for his "Ghostly Walks," which are conducted every night from June to September and on weekends throughout the rest of the year. His excursions explore the city's narrow alleyways, historic courtyards and spooky locales, with Bastion Square, Old Town, Chinatown and St. Ann's Academy topping the list as "most haunted." According to Adams, "there are many places where the echoes of hangings, murders and colourful events can still be heard and where ghosts make their presence."

If you've also noticed something eerily uncanny about John Adams's visage, don't be alarmed. You may recognize him as the host on the television series *Creepy Canada*, which features the myths, legends and theories of some of the most active paranormal hubs in the country.

One of Victoria's most prominent architectural landmarks, the château-style Empress Hotel, where Adams worked as a houseman, figures prominently in his ghoulish reminiscences. According to him, the 1908 hotel is overrun with ghosts, with the most ethereal activity on the sixth floor.

Other tours provide accounts of Victoria's complex history, showcasing Victoria during its formative years: a rough, bustling, multi-ethnic community filled with heroes and villains. To plan a new tour, Adams comes up with a concept that motivates him to dig deeper. He then "jots down everything he already knows about the topic or neighborhood." He also visits the Victoria City Archives or British Columbia Archives to fill in any gaps. "I always try to visualize the route, then walk it several times, making changes as I go. Each tour is well planned so there is a flow, with stories linking to each other whenever possible."

During a recent stay in Victoria, I went on six tours, including two of John's evening "Ghostly Walks," which only make up part of his impressive repertoire of guided tours. While in Victoria, find time to take a tour. Better yet, take several.

–Robert McGeachy

TAKE THE
DAY OFF
June 11 To celebrate David Bailey's 1966 breaking of the 4-minute mile (3:59.1) at a San Diego race, the first Canadian to do so. Heed the don't-walk signs.

A Riel good time

Descendants of Louis Riel's grandparents are coming from all corners of the country and beyond to converge in Winnipeg for a celebration of the family's 200-year history in Manitoba. Jean-Baptiste Lagimodière and Marie-Anne Gaboury were the grandparents of Louis Riel. Their descendants will honour the bicentennial of their arrival in Canada in a reunion that takes place during the last weekend of July 2006, at Voyageur Park and Saint Boniface College in Winnipeg, Manitoba.

It is rumoured that as many as 2,000 people may attend.

Marie-Anne Lagimodière, née Gaboury, was a French-Canadian woman noted as the grandmother of Louis Riel. Gaboury was born in the village of Maskinonge, Quebec. She lived there until her marriage on April 21, 1806 to Jean-Baptiste Lagimodière, a *coureur des bois* with various alliances in the fur trade.

Immediately following their marriage, Marie-Anne courageously joined her new husband on a trek west. She was often regarded as an object of curiosity on trapping and buffalo hunting expeditions, as she may have been the first *Canadien* woman native people had ever encountered.

At the site of Pembina, close to modern Winnipeg, Manitoba, the first of the couple's eight children was born in 1807. Next, the Lagimodières settled in what is now northern Saskatchewan, where they remained until 1811. They returned to Manitoba to help Lord Selkirk establish a permanent colony, the Red River Settlement, where they endured fur trade rivalries, violent eruptions and other hardships for several years.

GLENBOW ARCHIVES/NA-3694-1

Marie-Anne Lagimodière and her voyageur husband meeting with First Nations in eastern Canada.

Lord Selkirk gave the Lagimodières a tract of land near the Red River, which the family successfully homesteaded for many years. They had more children, including Julie Lagimodière, born in 1822, who would become the mother of Louis Riel.

Reunion events include the arrival of the "Red River Cart Brigade," mass at the Saint Boniface Cathedral, a museum exhibit, evening banquet, and songs around the campfire. Janelle Reynolds is an organizing member of the Lagimodière-Gaboury bicentennial committee, and is assisting with plans: "We will be expecting people from around the world to be coming to this reunion … so far, we've had people register from Saskatchewan, Alberta and of course, Manitoba, and even from the United States and Belgium."

If grandparents Lagimodière and Gaboury had not settled in 1806, Manitoba would have had a vastly different history. Revered Canadian politician and leader of the Métis, Louis Riel is hailed by many as the "Father of Manitoba," responsible for establishing a provisional government in 1869–1870.

Says Reynolds, "We want to celebrate the presence of this couple in Manitoba and their contributions to history. But we also want to recognize the achievements of their descendants."

Is political resistance in your blood? If you are a Lagimodière/Gaboury descendant, visit <www.lagimodieregaboury.ca>.

ON THE Web

http://blackhistorycanada.ca
Tread in the paths of African-Canadians who broke new ground. Delve into their stories, experiences and accomplishments via an Internet portal supported by the Historica Foundation, which relates the enslavement, early settlement and contributions of African-Canadians.

http://railways-atlas.tapor.ualberta.ca
Enter "Atlas of Alberta Railways" for a fascinating graphic approach to the railway history of Alberta. Through 224 detailed maps, articles, photographs and charts, travel the many tracks to discover how locations, certain key relationships and urban development shaped the province's railways.

www.alternativeservice.ca
An unconventional take on how Canadians responded to war, read the stories of the men who never had a chance of receiving a medal. Find out about the distinctive beliefs, personal sacrifice and alternative service followed by conscientious objectors who refused to fight and chose another path.

June 19 **To mark the 1816 Incident, Battle or Massacre (depending on your point of view) at Seven Oaks in the Red River Settlement, which capped the rivalry between the HBC and the North West Company. Plant an acorn or seven.**

June 22 **To note the passing 300 years ago of an order-in-council forbidding Montrealers from keeping pigs in their houses. Declare: "This is the last straw!"**

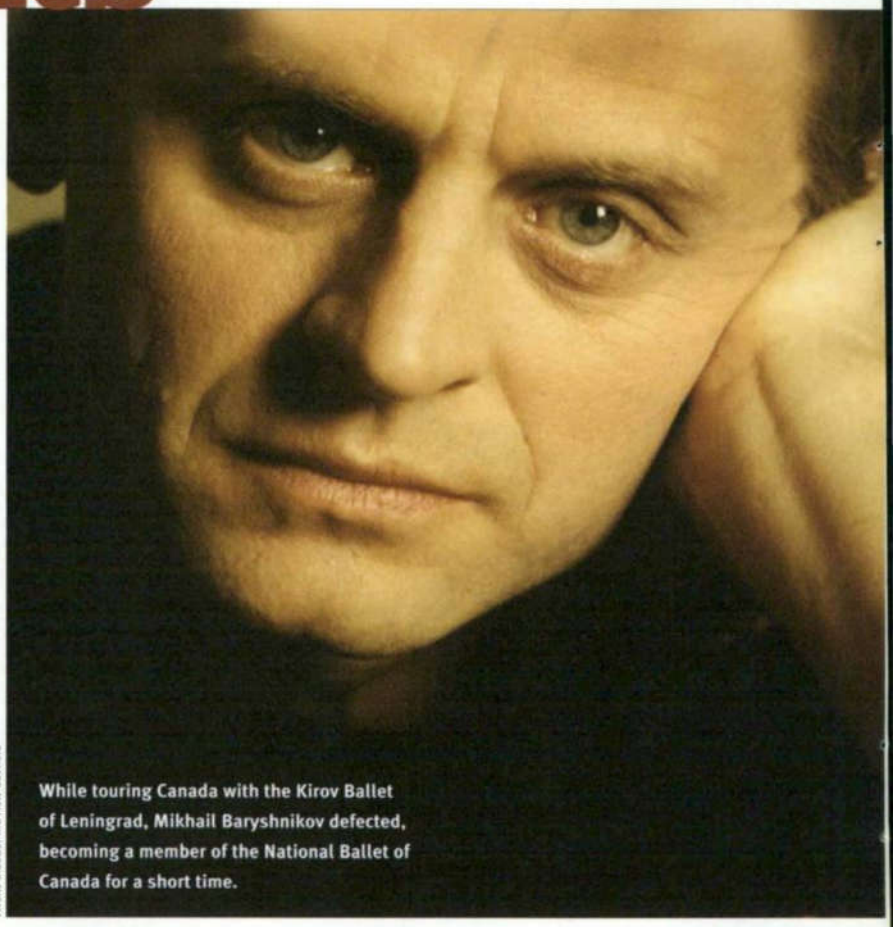
Currents

Our home & native...

Yahtzee!

What better way to enjoy our summer patio weather than to have people over to play a few board games? Canadian inventors seem to have the leading edge in slacking off, having created some of the most popular board games of our time. Yahtzee, for instance, was invented in 1954 by a wealthy Canadian couple who played the game with friends on their yacht. It was befittingly christened "The Yacht Game." Players take turns rolling five die, trying to achieve certain rolls with different assigned point values. The word "Yahtzee" is called out whenever a lucky player rolls the same number with all five die.

According to Hasbro, about 100 million people worldwide play Yahtzee on a regular basis. Other games invented by Canadians include Trivial Pursuit (1982), Balderdash (1984), Scruples (1984) and Pictionary (1986).



RICHARD MELLOUL/CORBIS SYGMA

While touring Canada with the Kirov Ballet of Leningrad, Mikhail Baryshnikov defected, becoming a member of the National Ballet of Canada for a short time.

JUNE 1921 in The Beaver

Motion picture studios cluster on the southern California coast, for one reason because producers found there "more and better light." We wonder if any of these producers ... ever realized that the atmosphere of Western Canada Prairies ... would make the world's brightest films. Some day, some motion picture magnate is going to glimpse, say, Winnipeg from a high window of the Fort Garry on a glorious spring day ... and see the buildings, trees and people so marvelously focused–so sharply etched in super-lucid perspective–that he will start a string of studios at "Red River."

Moment

June 29, 1974: Mikhail Baryshnikov defects

From the stage door of the O'Keefe Centre, Mikhail Baryshnikov can see the arch of the Gardiner Expressway silhouetted against the Toronto night skyline. A throng of balletomanes crowds the entrance, hoping to catch a glimpse of the Russian ballet star. That evening, Baryshnikov had danced the *pas de deux* from Don Quixote, thrilling the audience with his technical virtuosity and gravity-defying leaps. According to plan, his friend Alexandre Minz, a Russian character dancer based in New York, makes his way backstage after the performance.

Baryshnikov's KGB minder tells him to get into the car. "Just a minute," he replies, trying to sound casual. "I'll sign some autographs first." Following Minz's lead, Baryshnikov bolts.

TAKE THE DAY OFF

July 1 To observe the minting in 1858 of the first Canadian coins, in 1-, 5-, 10- and 20-cent denominations. Spend a penny.

Through the parking lot onto Scott, then right on Wellington and down Leader Lane between the Tom Jones steakhouse and King Edward Hotel, Baryshnikov runs, his leather lace-up slippers chafing against his ankles. The getaway car is a deep blue NSU Ro80. The driver is Tim Stewart, a businessman and hobby farmer. The hideout is a country estate near Caledon Township, a wealthy enclave an hour northwest of Toronto, the home of Stewart's parents.

Baryshnikov and Minz jump into Stewart's idling vehicle. First stop: the Forest Hill home of lawyer Jim Peterson and his wife Heather. Three days earlier, Peterson had received a phone call from John Holmes, a diplomat and family friend, asking him to handle the defection. Now, to throw the KGB off the trail, Stewart's car is switched for Peterson's, who hurriedly motions to Baryshnikov to jump into *his* vehicle. The whole affair is good practice for Peterson, who will later become Minister of International Trade. Next stop: Caledon.

John Fraser, dance critic and later national editor at *The Globe and Mail*, got the ball rolling four days earlier when he slipped Baryshnikov a note written by friends in New York suggesting that if he wanted to defect, there were people who could help him in Canada.

As the car speeds westward on Highway 401, Baryshnikov is silent. He thinks despondently of everything he is giving up. Back in the Soviet Union he is treated like a rock star. He has a luxury apartment in Leningrad. What will the KGB do to the family and friends he leaves behind? Who will take care of his two dogs?

In the following days, immigration officials and the RCMP meet with Baryshnikov and Peterson. Baryshnikov is granted a minister's permit allowing him to remain in Canada.

Today, the way in which this covert operation was handled illuminates the particular tightrope created by the Cold War. The RCMP couldn't aid in the defection, recalls Peterson, "otherwise the KBG in Moscow could have theoretically grabbed Canadians over there and taken them away." After the defection, however, the RCMP protected Baryshnikov. Peterson continues, "I was consulting with the RCMP to make sure there was no effort by the Russians to find him and coerce him or shoot him."

The choice of Toronto by New York friends confirms that Canada was perceived to be a safer place than the U.S. for defectors. In fact, "Nixon had put some ship jumpers back on the boat to Russia and certain death," says Peterson. Later, in 1986, Baryshnikov became a naturalized citizen of the U.S. He was artistic director of the White Oak Dance Project and began acting in films, with *White Night* (1985) one of his best known. This year, he starred on the television program *Sex and the City*.

Baryshnikov's defection had an incalculable effect on the world of dance. Like Nureyev before him, he increased the acceptance of male dancers, who previously had been relegated to supporting roles. Because of his fame outside the world of classical dance, he raised the profile of ballet among the general public.

–Maria Amuchastegui

SUSAN RAMSAY

This rare British musket has been donated to the Battlefield House Museum in Stoney Creek, Ontario.

Weapon of interest

"Brown Bess India Pattern," a British musket, was manufactured for English troops and used by soldiers fighting the Americans in the War of 1812. While the weapon did some damage back then, one, quite rare and in very good condition, narrowly escaped permanent damage earlier this spring.

In June, the public will be able to see the Brown Bess on display at the Battlefield House Museum, a national historic site in Stoney Creek, Ontario. The museum is scheduled to unveil the gun during its commemoration of the Battle of Stoney Creek (a victory for the British, and a turning point in the defence of Upper Canada).

The owner of the musket, who asked to remain anonymous, had turned in the weapon of historical significance during a routine police roundup of unwanted guns. He had purchased it from an antique gun dealer about 30 years ago. Brown Bess would have been taken off the auction block forever, as it was slated to become molten iron in a steel foundry blast furnace. When it was discovered to be historically significant, the owner agreed to donate the musket to the Battlefield House Museum. "We are absolutely thrilled to have been chosen to accept this historic artifact," said curator Susan Ramsay.

The Battlefield House Museum celebrates its 25th re-enactment of the Battle of Stoney Creek on June 3–4, 2006. For more information, visit <www.battlefieldhouse.ca>.

July 15 **To mark the 1878 opening in Hamilton, Ontario, of the first telephone exchange in the British Empire. Connect two Dixie cups with a string.**

July 27 **To celebrate the 1965 premiere of *Anne of Green Gables – The Musical* at the Charlottetown Festival. Wire your pigtails.**

Currents

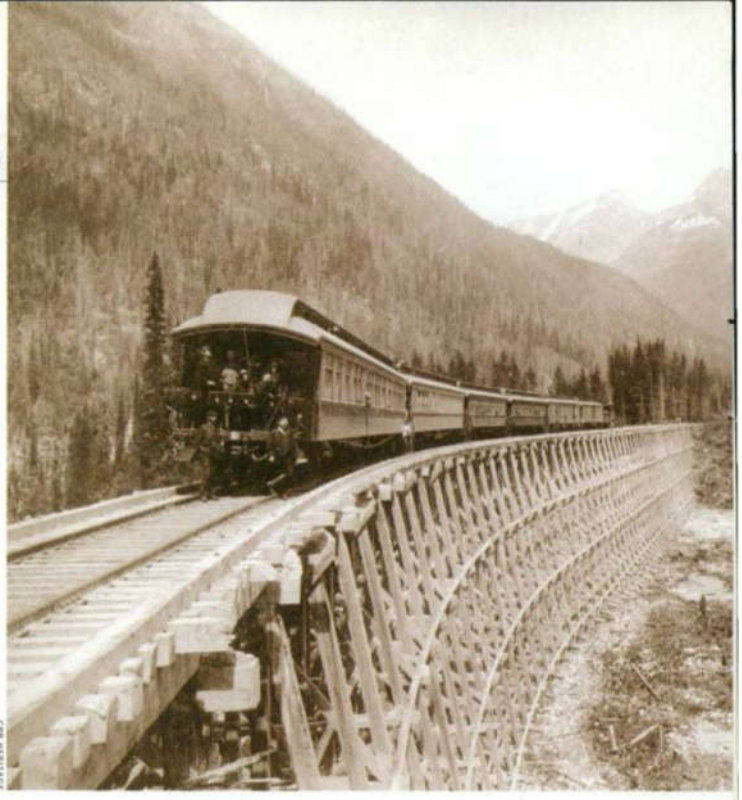
Rolling into the past

To the cheers of 5,000 well-wishers, Canadian Pacific Railway's first transcontinental train, the *Pacific Express*, departed Montreal's Dalhousie Square Station on June 28, 1886. It then journeyed 4,655 kilometres west across rails placed only eight months before. The luxury liner on wheels, "the first through train," arrived on July 4 in Port Moody near Vancouver–the trip took a mere six days.

To mark its 120th anniversary, a four-day commemorative excursion is scheduled by Canada's oldest railway June 26–29, from Calgary to Vancouver. This *Pacific Express* travels only a portion of the first cross-country trip, appropriately reflecting today's limited passenger rail service.

The inaugural trip in 1886 carried an estimated 150 passengers, among them hopeful land speculators. One Montreal man and a friend who joined him in Winnipeg planned to invest $20,000 each in Vancouver's wet soil. Other passengers were moving to assume upper-management jobs in the CPR's Pacific division, or just travelling home to Calgary, such as rancher and senator Matthew Cochrane.

The train consisted of two baggage cars, a mail car, two emigrant sleepers, two first-class cars, luxury sleepers "Yokohama" and "Honolulu" and the dining car "Holyrood," named after a British royal palace. Luxury cars featured baths, sofa sections and

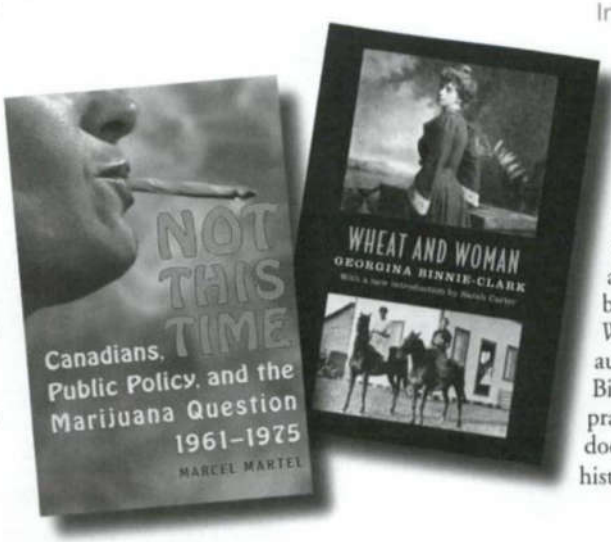


CPR HERITAGE

CPR's very first *Pacific Express* makes its way through the Selkirk Mountains, B.C., on July 3, 1886.

NOT THIS TIME
Canadians, Public Policy, and the Marijuana Question 1875-1936
Marcel Martel

A fascinating look at the "nuts and bolts" of the first attempts to decriminalize marijuana in Canada in the 60s and 70s, *Not This Time* explores both sides of the debate, illuminating the history of a an issue that continues to reverberate in the minds of Canadians today.



300 pp / 6 x 9 / Available / pb 0802093795 $27.95

WHEAT AND WOMAN
Georgina Binnie-Clark
Introduction by Sarah Carter

In 1905, an English gentlewoman and established author named Georgina Binnie-Clark (1871-1947) moved to Saskatchewan to fulfill an unlikely ambition to become a farmer. *Wheat and Woman* is the fascinating, autobiographical account of Binnie-Clark's experience in prairie farming and a unique document in Canadian social history.

384 pp / 6 x 9 / June 2006 / pb 0802038131 $27.95

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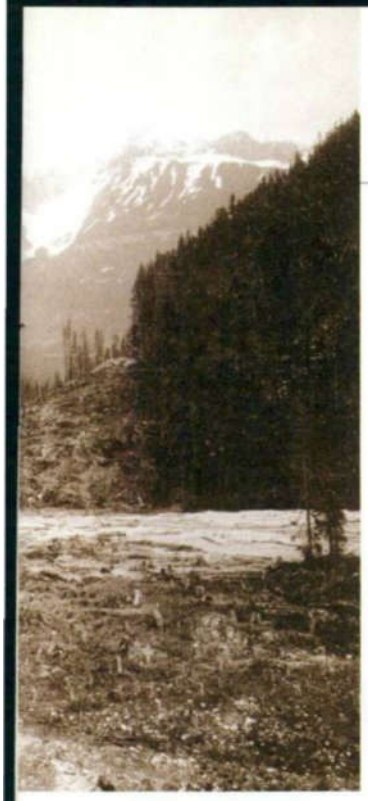

commodious smoking rooms with large windows to gaze out at the landscape rolling by while enjoying a post-meal cigar. Elaborately carved mahogany and satinwood inlaid with mother-of pearl and brass figures and Turkish carpets were found throughout the cars.

The decadent carriages and coal-belching locomotives of the late 19th century are out of use, yet now restored. Vintage cars, built between 1916 and 1931, will roll for the commemoration. A 1950s-style diesel/electric locomotive, with a CPR beaver crest gracing the nose, powers the train.

Tickets in 1886 for the "Limited" inaugural expedition were $75. If you wanted to travel in comfort, you paid an extra $20 for a sleeping berth with electric servant bells. If you didn't pack enough food for six days, meals were 75 cents.

Although such luxury rail rates have gone the way of the steam locomotive, the appetite for Gilded Age travel prevails. Tickets for the June commemorative trip sold for $4,700 for single occupancy and $4,200 for double. As they traverse the Rockies and B.C.'s interior, passengers can expect modern conveniences such as showers and air conditioning. After a gourmet meal, today's smokers, however, are banished to the train's open platform.

–D. Grant Black

our roots nos racines

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Canadian Heritage Patrimoine canadien Canada

Calendar June/July 06

MACBRIDE MUSEUM

YUKON

Sam McGee's Cabin

Famous for Robert Service's poem, "The Cremation of Sam McGee," the "real" Sam McGee was Canadian. His cabin was moved to the MacBride Museum's yard in Whitehorse. Tour his cabin and take part in entertaining skits based on his life.

Ongoing in summer
MacBride Museum, Whitehorse
(867) 667-2709
www.macbridemuseum.com

BRITISH COLUMBIA

Dining in Style

The Revelstoke Railway Museum's new exhibition, "Dining in Style," draws on the museum's extensive collection of china to showcase elaborate dining habits in Canadian Pacific's hotels, ships, airplanes and trains.

Ongoing in summer
Revelstoke Railway Museum, Revelstoke
1-877-837-6060
www.revelstokemuseum.ca

SASKATCHEWAN

Royal Saskatchewan Museum Centennial

The RSM celebrates its 100th anniversary in 2006. Come explore Saskatchewan's past with a special week of field trips, RSM tours, demonstrations and films that will end with a parade and a day of festivities.

July 15-22, 2006
Royal Saskatchewan Museum, Regina
(306) 787-2815
www.royalsaskmuseum.ca

Pamela Klaffke on

Sinning on Sunday

A century later, Canadians are still feeling the (now legitimate) hangover of the Lord's Day Act.

Blame it on the Big M.

On Sunday, May 30, 1982 Calgary's Big M Drug Mart opened for business and changed the face of retail in Canada forever. Nearly three years later, on April 24, 1985, the Supreme Court of Canada struck down the country's venerable Lord's Day Act that since 1906 had prohibited most forms of retail and recreation on Sundays, protecting the day for rest and religious observance. The court ruled that the law violated the Charter of Rights and Freedoms, and suddenly provincial and territorial governments were in a position to allow everything from shopping to drinking and gaming. Over the next two decades, our sacred Sundays became noticeably less about the Lord and more about commerce. To many, it's just an ordinary day.

Big M wasn't the first to challenge the Lord's Day Act – legislation that in one form or another had been on Canada's books since 1763, when the country became a British colony and subsequently adopted English law. In January 1962, Hamilton bowling alley owners Walter Robertson and Fred Rosetanni were charged after opening for business on a Sunday. As the Big M would later proceed, the two business owners took their case all the way to the top – the Supreme Court of Canada – contending that the Lord's Day Act violated the freedom of religion clause in the Bill of Rights (enacted Aug. 10, 1960). Four of the five judges hearing the case did not agree – Robertson and Rosetanni lost.

At the trial, the Supreme Court only had the Bill of Rights to go on, which affirmed the rights Canadians already had in place. Judges adopted a narrow interpretation of the bill, maintaining the status quo. However, when the Big M case emerged more than two decades later, the more malleable Charter of Rights and Freedoms informed the judges' decision, not the Bill of Rights.

Today it's hard to imagine, in the bustle of a typical Sunday in the city, that for 79 years Canadians couldn't bowl a game or two, have a drink in a bar, buy their weekly groceries or see a movie.

Sunday as a biblically sanctioned day of rest has provoked controversy from as early as 1448, when the Sunday Fairs Act was passed in England. This code of conduct jumped ship to the New World, and only after Queen Victoria's passing in January 1901 did the powerful Presbyterian Lord's Day Alliance go full throttle in its campaign to enforce the practice through new legislation. In 1906, "respectability" among the working class was secured

CP PRESS/ANDREW VAUGHAN

Sheila Blair-Reid and Danny Hewitt, left, co-chairs of Nova Scotians for Shopping Choice, launch a campaign in support of Sunday shopping at a news conference in Halifax in September 2004. In a plebiscite the following month, Nova Scotians voted to uphold the province's ban on Sunday shopping, making it the only province where Sunday shopping isn't the norm.

through the passing of the federal Lord's Day Act. Never again would workers need to concern themselves with the distraction of attending baseball games or bringing their children to amusement parks on a Sunday. Municipalities were given discretionary power over enforcement of the act and soon a number of people were fined across the country. Whether Canadians were behind bars or simply prevented from entering one, having one day of rest seemed guaranteed.

What a difference a century makes.

Ask anyone who came of age in the 1980s or earlier and they'll likely have a story that recalls the days of Sunday sin. Whether it's a tale of bars skirting the laws by offering the most rudimentary foods (think cheese toast and fries) in order to qualify as a restaurant and therefore serve patrons a pint of beer or glass of wine, or a story of illegal, underground gambling – which the restrictive Lord's Day Act surely exacerbated – it's impossible not to marvel at how times have changed.

In Alberta, where the Big M challenge began, the dissolution of the Lord's Day Act presented the province with a host of options, and no one was as primed as Ralph Klein to take advantage of the potentially loose laws. The then-mayor of Calgary proposed an experiment in 1988 that would see liquor sales legalized during the city's hosting of the Winter Olympics. A few wet Sundays were meant to be a one-off. No one wanted international visitors and athletes to mock the host city as unsophisticated when they found themselves unable to enjoy a relaxing glass of red wine on a Sunday night. It was all about image and being regarded as *world class*.

After the Calgary Olympics ended Sunday, Feb. 28, 1988 and the international visitors returned home happy and satisfied (and quite possibly hungover), the experimental changes remained in place. The Winter Olympics left Albertans not only with the legacy of top-notch sports facilities, that irritating David Foster song and his 'n' her mascots, Heidi and Howdy, but with a new era of significantly more lenient Sunday liquor laws as well.

Almost overnight, the traditionally conservative province had become one of the most permissive in the country: while not a direct result of the Olympic liquor law, privatization of liquor stores followed a few years later, casinos sprouted up and it was rare for a store to be open fewer than seven days a week. Indeed, savvy shoppers know that Sunday is often the best day to hit the mall.

Elsewhere in the country, however, Sunday shopping has remained a contentious issue.

In October 2004, Nova Scotians voted in a plebiscite to uphold the province's ban on Sunday shopping. Fifty-five percent of voters just said "no" to general retail operation on Sundays in a decision that saw Nova Scotia maintaining its status as the only province where Sunday shopping isn't the standard. Today, some small stores are permitted under the law to open, but the biggies – the Wal-Marts and Safeways of the world – are not. The story made headlines around the country and even wound up as an item on the pages of *USA Today*.

The issue was raised again early this year when the Nova Scotia Department of Justice announced amendments to the Retail Business Uniform Closing Day Act which stated that effective March 1, 2006 drug stores could dedicate no more than 600 square metres of their space to food, and that a store's retail sales area could not exceed 6,000 square metres in order to qualify for Sunday opening. Translation: drug stores that fall outside of the Sunday shopping ban cannot cash in on the fact that large grocery stores are *not* allowed to open. The changes have, of course, angered retailers and stirred up the Sunday shopping debate yet again.

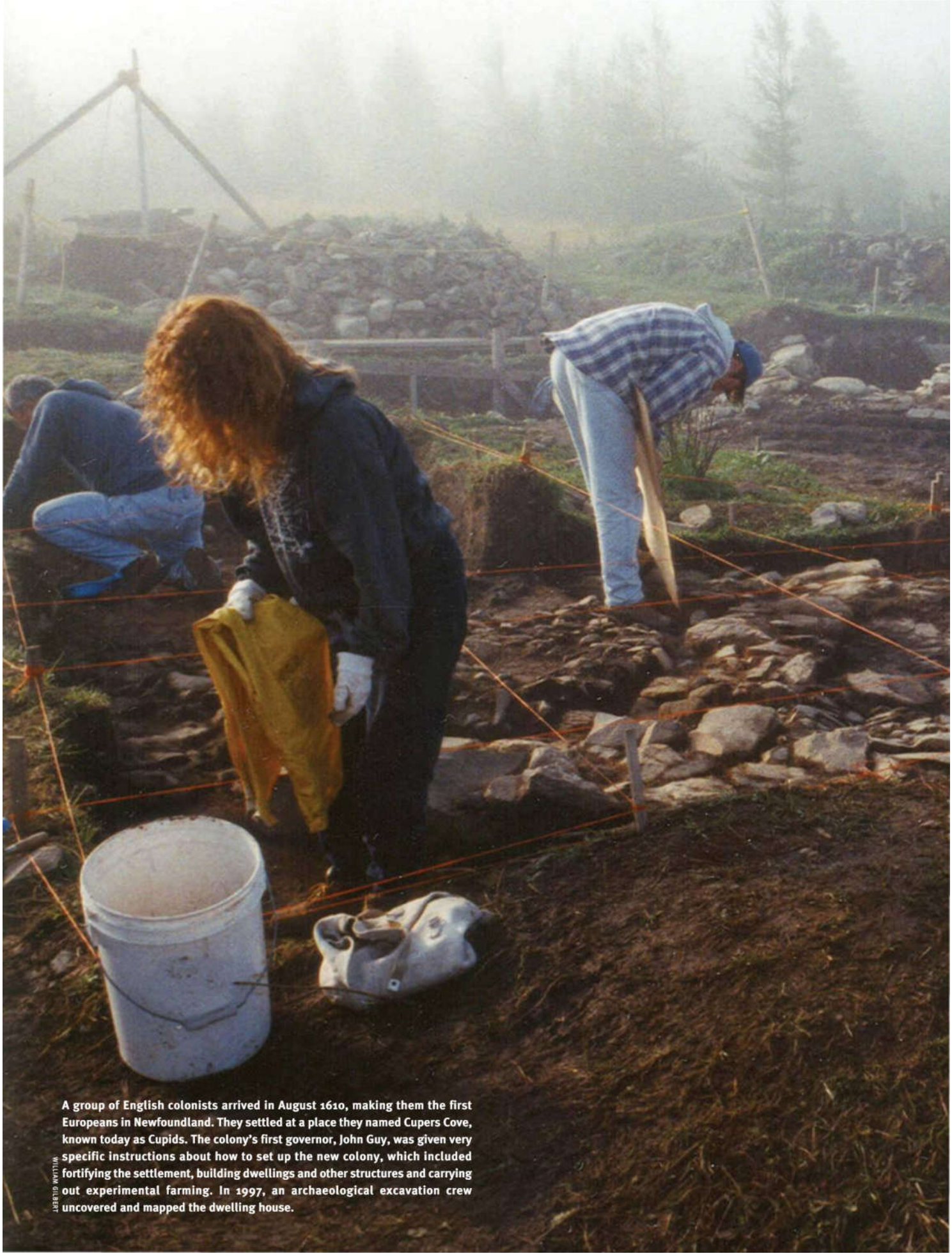
Retailers argue that the laws are unfair and that they're losing business – namely to nearby Moncton, New Brunswick, where stores are free to open from noon to 5 p.m. on Sundays – while church groups continue to lead the crusade against Sunday shopping.

That Alberta and Nova Scotia anchor opposite ends of the Sunday shopping spectrum should come as no surprise. Recent history has also shown that there is a discernible east–west divide regarding attitudes and laws pertaining to Sunday shopping, with the eastern provinces adopting stricter laws while those of the western provinces have been more lax and liberal.

Three years before Big M Drug Mart challenged the Lord's Day Act, British Columbia passed the Holiday Shopping Regulation Act, providing municipal autonomy over Sunday shopping. Alberta and Saskatchewan soon followed suit; Manitoba went the same route in 1993 after a 10-month experiment allowing Sunday shopping; Ontario and Quebec amended provincial laws to allow unmitigated Sunday shopping in the early 1990s. But the Atlantic provinces have repeatedly passed legislation that emphasizes Sunday shopping restrictions, testing the waters by allowing Sunday shopping only in the weeks leading up to Christmas while still limiting the hours a store can open.

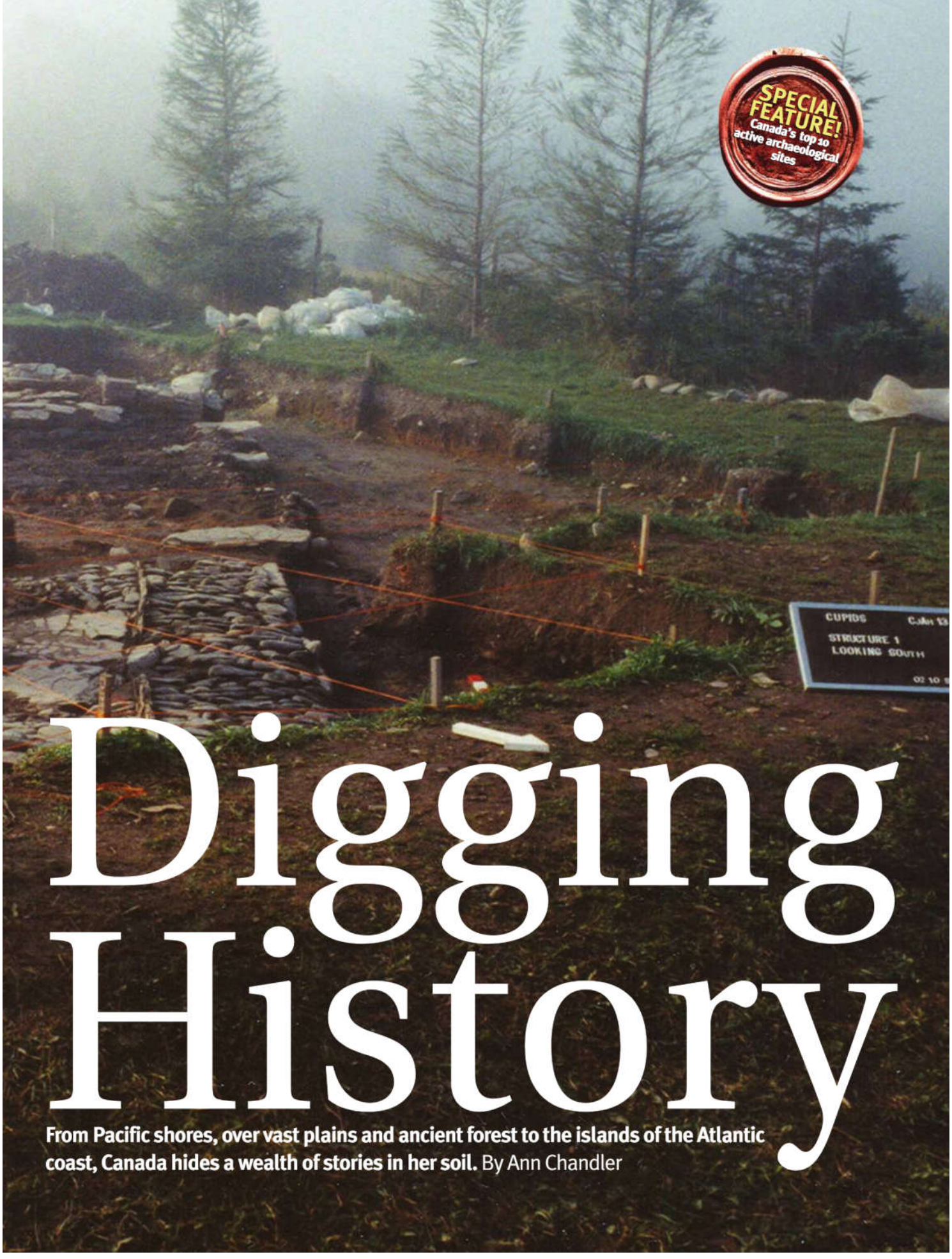
Back in Calgary, where the deregulation of Sunday sin began 23 years ago, the bars, casinos and retail outlets are open for business, with some store chains (like the always-busy Old Navy clothiers) pushing the boundaries of conventional Sunday shopping hours. Such stores now open at 10 a.m., rather than the usual noon, hoping to get a head start on the money-making day, further proof that on Sundays in the modern world, it's simply business as usual.

Pamela Klaffke is the book review editor for the *Calgary Herald* and the author of *Spree: A Cultural History of Shopping* (Arsenal Pulp Press, 2003).



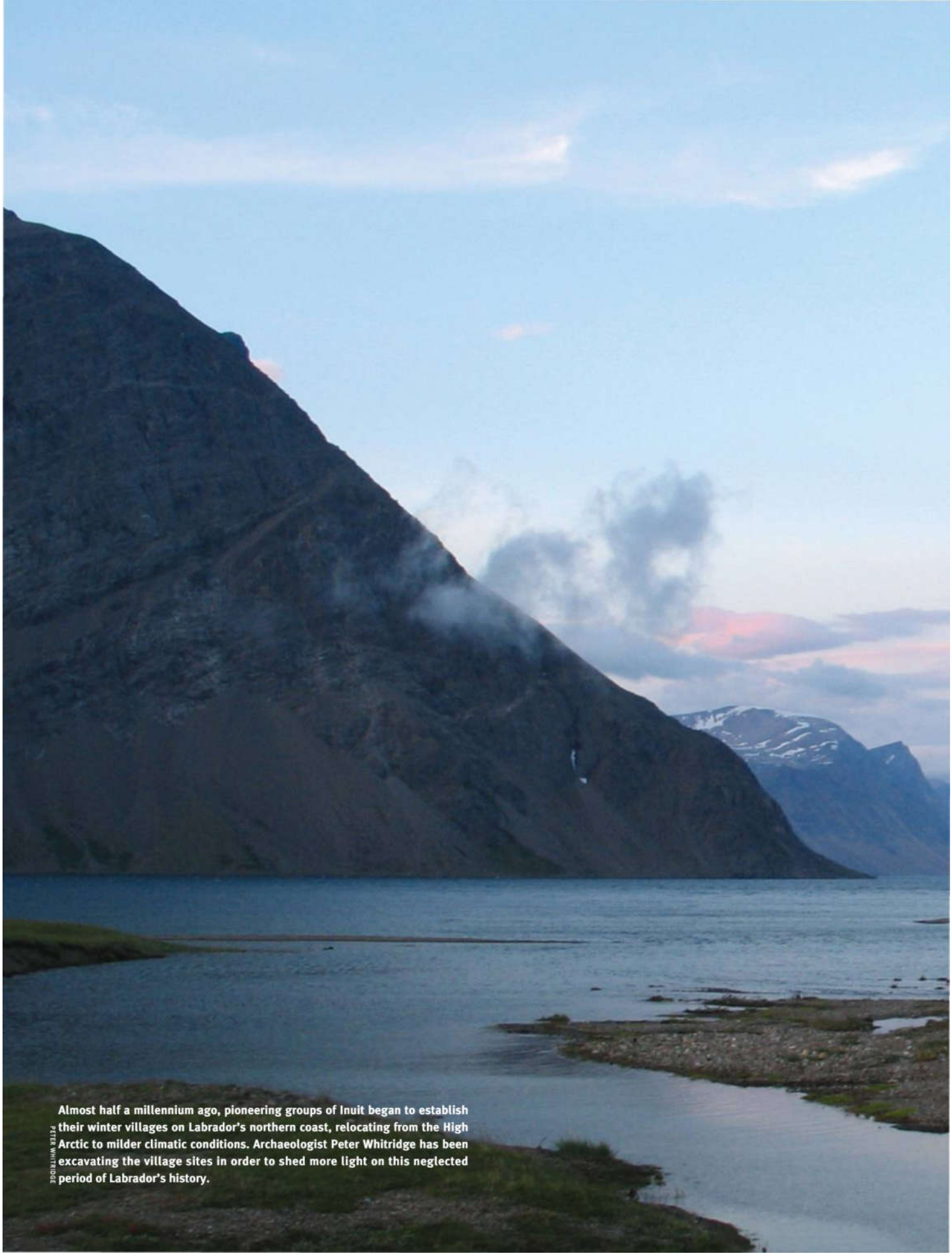
A group of English colonists arrived in August 1610, making them the first Europeans in Newfoundland. They settled at a place they named Cupers Cove, known today as Cupids. The colony's first governor, John Guy, was given very specific instructions about how to set up the new colony, which included fortifying the settlement, building dwellings and other structures and carrying out experimental farming. In 1997, an archaeological excavation crew uncovered and mapped the dwelling house.

WILLIAM GILBERT



Digging History

From Pacific shores, over vast plains and ancient forest to the islands of the Atlantic coast, Canada hides a wealth of stories in her soil. By Ann Chandler



Almost half a millennium ago, pioneering groups of Inuit began to establish their winter villages on Labrador's northern coast, relocating from the High Arctic to milder climatic conditions. Archaeologist Peter Whitridge has been excavating the village sites in order to shed more light on this neglected period of Labrador's history.

PETER WHITRIDGE

For many Canadians, summer is a time to travel and explore the vast and diverse land we call home. It may seem as though much of the land is untouched, but wherever you go in Canada, people have been there before you, some of them much earlier than can be imagined. This land has been inhabited for more than 11,000 years, but the archaeological traces of human activity are often buried in the earth or lying beneath a sea bed.

While there have been extraordinary archaeological discoveries, much of the ground is unexplored. And the digging has really just begun. Even huge archaeological finds, such as the unearthed evidence of a Viking settlement at L'Anse aux Meadows on the northern tip of Newfoundland, have been discovered only in the last 50 years.

Archaeologists are devoted to studying the traces of material culture left behind by humans many, many years ago. Sites, discovered remains of human activity, can include single artifacts, kill-site areas, encampments and more defined habitation, such as villages and fortifications. In Canada, our largest archaeological sites include the Fortress of Louisbourg in Cape Breton, the Rainy River Burial Mounds in northwest Ontario and Head-Smashed-In Buffalo Jump in southern Alberta, among others.

While summer is a time for travel, it is also the prime time for site excavation. All across the country, field archaeologists are digging in the dirt. It's not always a glamorous career, but the discoveries help complete our understanding of Canada's past and the people who lived on the land hundreds or even thousands of years ago. This special *Beaver* project profiles some of the most recent archaeological findings, illuminating the most current digs.

Cupids, Newfoundland

Conception of a New Life

Canada's first English settlers leave a rich Elizabethan legacy.

It was August 1610 when English colonists first arrived in Newfoundland under the leadership of John Guy, a Bristol merchant, and walked the beaches of Cupers Cove in Conception Bay in search of a suitable area for a plantation. In an October letter sent to England to Sir Percival Willoughby, an investor in the company to settle Newfoundland, John Guy confirmed his choice:

> This harbour is three leagues distance from Colliers bay to the Northeastward and preferred by me to begin our plantation before the said Colliers bay for the goodness of the harbour, the fruitfulness of the soil, the largeness of the trees and many other reasons …

WILLIAM GILBERT, BACCALIEU TRAIL HERITAGE CORPORATION

The cellar beneath the storehouse at the Cupids site was carefully excavated, revealing the depths of one of the oldest European buildings built on North American soil.

The plantation, near present-day Cupids, occupied throughout the 17th century, was Canada's first official English settlement. By May 1611 the colonists had cleared the land and constructed several dwelling houses, a work house, storehouse, forge and wooden defense works upon which three cannon were mounted. The need to make money for English investors spurred the colonists to try to establish a fur trade with the native Beothuk, a venture that never succeeded.

The winter of 1612 was challenging, with eight of 62 residents succumbing to scurvy. But on March 27, 1613, a child was born. The significance likely escaped his father, Nicholas Guy, but the boy would go down in history as the first recorded English child born in what is now Canada.

In September 1612 a party led by Henry Crout hiked overland, cutting a trail as they headed to Trinity Bay, 29 kilometres west on the other side of the peninsula, searching for signs of Beothuk. That search was unsuccessful, but when Crout and John Guy approached Trinity Bay by water the following month, they found what they were looking for. Guy wrote in his journal:

> At twilight they came to the said place, where they found no savages, but three of their houses, whereof two had been lately used, in one of which the hearth was hot. The savages were gone to the said island, whither we could not go for want of a boat. We found there a copper kettle kept very bright, a fur gown, some seal skins, an old sail and a fishing reel.

The artifacts indicated they were not the first Europeans to trade with the Beothuk. The following month they were able to make personal contact, sharing a meal and trading goods such as knives, clothing and linen.

(Faced with increasing European settlement, the proud but shy Beothuk, known as the "Red Indians" for their practice of painting themselves with red ochre, retreated to the interior, rarely seen. They were decimated by disease, starvation and hunting by Europeans. In 1829 the last known remaining Beothuk, Shawnadithit, died of tuberculosis following six years living in St. John's.)

Some of the settlers who landed at Cupers Cove in 1610 gradually established other settlements on Conception and Trinity Bays. By 1631 Nicholas Guy had moved his family further up Conception Bay to Carbonear, establishing them as a prominent planter family. Guy wrote to Willoughby in September of that year:

> This year I have made by my industry one hundred pounds clear in my purse … for flesh I have enough and sufficient butter and cheese which part I sell and part I spare to my neighbours.

Nearly 385 years later, guided by the original letters and journals of Guy and his fellow settlers, a team led by William Gilbert, chief archaeologist with the Baccalieu Trail Heritage Corporation, located the site of the original plantation. Among the buildings excavated at the site are the dwelling house and storehouse finished by John Guy's party in December 1610, two of the oldest European buildings in North America.

Among more than 100,000 artifacts recovered since 1995 are 17th-century clay pipes, an Elizabethan silver four-pence coin minted at the Tower of London between

JOHN BOURNE, WILLIAM GILBERT, BACCALIEU TRAIL HERITAGE CORPORATION

Minted around 1561, this Elizabethan silver four-pence coin was uncovered east of the Cupids dwelling house.

Tin-glazed apothecary jar fragment found behind the chimney at the dwelling house. It dates to between 1580 and 1640.

This reconstructed German stoneware Bellarmine bottle was found in pieces inside the dwelling house. It dates around 1650.

Pipe dating to around 1600.

Thimble dating to between 1600 and 1650.

Artifacts from Cupids, Newfoundland

December 1560 and October 1561, a tin-glazed 17th-century apothecary jar, a variety of European ceramics, including a fragment of a Belgian jug dating back to the late 16th century, and hundreds of glass beads intended for trade with the Beothuk.

Archaeological evidence shows that some time between 1680 and 1710 the plantation seems to have met a violent end, possibly destroyed during Pierre Le Moyne d'Iberville's raids on the English shore in the winter of 1696, on behalf of New France.

Archaeological excavations continue to unfold the early history of Cupers Cove and other settlements in Conception and Trinity Bays, known collectively as the Baccalieu Trail, 240 kilometres of coastline on the Avalon Peninsula. Restoration of the overland route taken by Henry Crout from Conception Bay to Trinity Bay in search of Beothuk camps is preserving Crout's Way as a heritage trail – one of the oldest European trails in North America.

Evidence of more than 4,000 years of aboriginal activity, including that of Beothuk, Dorset and Maritime Archaic occupations, has been revealed during 12 years of excavations at Russell's Point, Dildo Island and Anderson's Cove.

In collaboration with the Cupers Cove Heritage Foundation and the Cupids Historical Society, Gilbert and his colleagues are anticipating that a significant portion of the plantation and related aboriginal sites will be exposed, stabilized and interpreted in time for the 400th anniversary of the founding of Cupids in 2010, an event likely to include a visit from British royalty and a re-enactment of John Guy's voyage into Trinity Bay.

For more information visit <www.baccalieudigs.ca>.

Quebec City

One Man's Garbage Is...

The true treasure of the Palais de l'Intendant lies outside its walls.

When Dr. Reginald Auger teaches his archaeology classes at Laval University in Quebec City, one of the things he always stresses is that if you want to learn about a residence, look around it. For it is here, he tells his students, that you will most likely find your richest source of information.

In 2000, in anticipation of the 400th anniversary of Quebec City in 2008, Auger and his team of archaeologists conducted excavations at the Palais de l'Intendant in the old city. True to Auger's theory, the team's richest finds were outside the palace.

The palace was built in 1669 to house the intendant, appointed by the king of France, who along with the governor carried out the administration of the colony. As the centre of official government business it was host to lavish social engagements, reflecting the prestige that accompanied the position of the king's representative. Devastated by fire in 1713, it was reconstructed in 1716 but destroyed again during the American invasion of Quebec City in 1775.

Top left: Late 17th century illustration of the first Palais de l'Intendant. Right: Excavation of the floor of a brewery malt house constructed in 1852, which occupied the palace site until 1970. Bottom left: Posts of the 1690 palisade during excavation.

The site is owned by the City of Quebec, which lent financial and technical support to its archaeological exploration. It had previously been researched by Laval University archaeologist Marcel Moussette, who spent more than 10 years excavating the original palace.

Little remains of the architecture of the palace, but Auger's excavations have revealed sections of a wooden palisade that surrounded the fortified city. Remnants of its cedar posts, placed in 1690, were amazingly well preserved, and traces of the palace wall and pieces of its flagstone floor were unearthed. But the latrines behind the palace have proved to be the team's gold mine, providing clues to the complete history of the site from 1725 to the 19th century. It appears from the assortment of liquor bottles found that the latrines were a good place to nip out for a drink. And at least one unfortunate fellow may have pocketed the dice from his card game and lost them in the latrine. Broken glass is abundant, and believed to have been deliberately placed to discourage scavenging vermin. Pieces of ceramics are plentiful, too.

Outbreaks of cholera and other infectious diseases early in the 19th century prompted worried city officials to provide drainage so that run-off from the latrines would head straight into the St. Lawrence River. Following the introduction of a city sewage system in the 1850s, the existing latrines were filled with garbage and layers of ash to prevent odours and bacteria.

Auger, an archaeologist with the Department of History at Laval, will return this spring with his team to see what additional tidbits of Canadian history can be found in the latrines.

The excavation site is open to the public weekdays from May 16 to June 15, and the interpretation centre is open from late June to early September. For further information, visit <www.ville.quebec.qc.ca/fr/exploration/archeologie.shtml>.

Havre Saint Pierre and Port-la-Joye, P.E.I

A Tale of Two Families

Two Acadian families settle in Prince Edward Island and meet different fates. But each leaves its mark on the island's red soil.

Prince Edward Island, home to the Mi'kmaq, lay virtually untouched by European settlement until the beginning of the 18th century. After the cession of Acadia to England by the Treaty of Utrecht in 1713, a number of Acadians moved to nearby French possessions. Among them were two families seeking a new home on the island then known as Île Saint-Jean. They had similar beginnings, but very different fates.

In 1720, Michel Haché dit Gallant, the orphaned son of an aboriginal mother and French father, arrived in Port-la-Joye, one of the island's earliest French settlements, with his wife, Anne, and four of their 12 children. A prosperous man, Gallant is believed to have been harbourmaster. He and his extended family eventually occupied nine of the 15 properties in the community near present-day Charlottetown. In his 70s Gallant slipped through the ice of the North River and perished in 1737, never living to see the war with Britain in 1744, which led to the torching of his house in 1745, or the Acadian expulsion of 1758.

RON WHITE FOR PARKS CANADA

In 2003, archaeologists Scott Buchanan, Helen Evans and Rob Ferguson uncovered the top course of stones leading to an ancient well at the Oudy site.

While Gallant was settling in Port-la-Joye, an Acadian farmer named Jacques Oudy brought his family to settle in Havre Saint-Pierre, the second French settlement, on the northeast coast of the island, near present-day Morelle on St. Peter's Bay. Oudy and his wife raised 14 children who eventually comprised the majority of the community. Spared the British destruction of 1745, the farming Oudy clan grew crops of wheat, oats, peas and linseed to supply the occupying forces at the fortress at Louisbourg on Île Royale (Cape Breton Island).

Rob Ferguson, an archaeologist with Parks Canada, set out 141 years later, in 1999, to find the original site of Havre Saint-Pierre. Though the area was known to be the location of an early French settlement previous to British occupation, 200 years of the farmer's plough had removed all traces, and neither surface features nor air photographs revealed any clues to the location. With the help of remote sensing, local folklore and a 1764 British survey map discovered in Charlottetown by archaeologist Scott Buchanan, Ferguson and his colleagues located three of the nine original Oudy homes, including a rich French midden (refuse pile) discovered beneath the remains of a British cellar, believed to be from the home of the original patriarch Jacques Oudy and his family.

Excavations have unearthed from the three French homesites the remains of a blacksmith forge, rarely seen Chinese porcelain, shards of brightly glazed green ceramic bowls from the Saintonge area of France and a number of seed samples. Scientific examination of the seed samples has revealed some startling information – the presence of a fungus known as *sclerota of ergot*, commonly found in rye, known to cause convulsions, hallucinations and gangrene.

The Gallant ancestral properties, on the southwest side of Charlottetown Harbour, today form part of the Port-la-Joye–Fort Amherst National Historic Site. Ferguson's archaeological excavations here, examining the period from 1720 to 1758, have revealed fine kitchenware and fancy ceramics from Germany, Britain and Italy, evidence that the affluent Gallant provided well for his family. Fortunately, Gallant's family survived the deportation, and Gallant would have been proud to know that his ancestors were on hand to mark the 250th anniversary of the Acadian expulsion in 2005.

Unlike the Gallants, the farming Oudy clan seems to have vanished from the historical record. During the expulsion of Acadians from Île Saint-Jean in 1758, it is believed the entire Oudy clan boarded the ill-fated *La Violet* for the voyage to France, perishing when the ship went down in the Atlantic. Despite exhaustive searches of Canadian, French and genealogical records by Ferguson and his colleagues, all that remains of the extended Oudy family are archaeological traces in the rich soils of Prince Edward Island.

For more information on the Port-la-Joye–Fort Amherst National Historic Site visit <www.pc.gc.ca/lhn-nhs/pe/amherst/natcul/index_e.asp>. Information on Havre Saint-Pierre is included in the Parks Canada site <www.pc.gc.ca/pn-np/pe/pei-ipe/natcul/natcul2_e.asp>. The entire 1752 census of Île Saint-Jean, including all members of the Oudy family, can be found at <www.islandregister.com/1752.html>.

SCOTT BUCHANAN FOR PARKS CANADA

Archaeologist Rob Ferguson excavating a well at an Acadian farm site near Greenwich, P.E.I., in 2004.

In August 2003, Greg Beaton, Mark Penney and Susie Merkuratsuk excavated the second of 15 sod winter houses at the Nachvak Village site.

Nachvak and Kongu, Labrador

A New Design

When Europeans met Inuit in Labrador, home and hearth were reshaped.

More than 400 years ago, where Nachvak Fjord slices through the mountains rising out of the sea on Labrador's northern coast, pioneering groups of Inuit established a winter village in an environment vastly different from anything they had known. Driven by the advancement of the Little Ice Age (approximately 1400 to 1900), which disrupted the migration patterns of the bowhead whale, their main food source, some Inuit migrated south from the Central and High Arctic seeking a less tenuous life.

At Nachvak they followed their traditional living patterns, constructing circular semi-subterranean houses with flagstone floors and stone walls. Whale bone or driftwood draped with hides and covered with sod formed the roofs. Inhabitants, traditionally one or two families, entered the house through a sunken tunnel that acted as a cold-trap. Inside were raised sleeping platforms and a raised lampstand to hold their soapstone lamps.

Labrador's new inhabitants did less whaling, as the migrating bowhead were less accessible from shore and conditions of the late fall whaling season were particularly challenging. Instead, there was a greater reliance on Arctic char, ringed and harp seals, walrus and caribou.

Closer to the mouth of Nachvak Fjord, at a site known as Kongu, evidence shows that 200 years later a significant change occurred in Inuit culture, economy and social habits. Contact with European whalers and explorers became more frequent. In 1771, Moravian missionaries, whose major objective was to lead the Inuit away from their indigenous religious beliefs, succeeded in establishing a permanent settlement further south at Nain. Members of a Protestant sect, the Moravians had sailed from London in a second attempt at settlement following the mysterious disappearance of four missionaries in 1752. This increased European contact caused a substantial shift in Inuit culture.

Peter Whitridge, assistant professor of archaeology at Memorial University in St. John's, Nfld., has studied the Inuit for years, excavating their village sites and following them from their home in the higher Arctic down to Labrador's shores. Excavating the 16th-century Nachvak location in 2003, Whitridge and his team found tools, knives and blades made from iron nails, but at Kongu the following year, they unearthed consumer goods, such as pottery, teacups, pipes and bottle glass. Housing foundations at Kongu show a change to larger rectangular structures accommodating four or five families. Trade with Europeans played a much larger role in Inuit life. Kongu's location closer to the mouth of the fjord afforded greater opportunities for obtaining imported goods. They traded ivory, furs, oil, baleen and fish with Moravian missions and the Hudson's Bay Company in exchange for firearms, tobacco, tea, sugar, flour and manufactured goods.

Later, with the end of whaling, a result of European overfishing, whale bone roof supports are not as common, replaced by wooden building materials. During the late 1800s the sunken tunnel entrance is gradually replaced by a higher-roofed storm porch, and imported wood stoves are used for cooking, although the soapstone lamps remain. Whitridge's research also shows gradual change in gender relations, evidenced in the promotion of women's spaces inside the home. Men spent more time away from home, harvesting goods to satisfy the Inuit desire to trade for European goods. Lampstands increase in number and move to more prominent spaces in the communal living area – a significant evolution, as the lamp represents a major symbol in Inuit life, providing light, warmth, cooked food, dry clothing and the soot used as pigment for traditional tattooing.

ANDREW CHAPMAN

Miniature slate ulu blade discovered at the site of a Labrador Inuit house in 2005. Nain carvers fashioned similar blades to be worn on earrings and pendants.

During the 19th century, says Whitridge, Labrador Inuit increasingly converted to Christianity. While many settled permanently around the Moravian missions, others, like the occupants of Kongu, refused to convert or resettle, actively resisting European influence. Diseases such as measles and influenza took their toll, greatly reducing the population of Inuit communities. The influenza epidemic of 1918–1919 so decimated the

PETER WHITRIDGE

Miniature sealing harpoon heads were found beneath a sleeping platform in one of the Inuit houses. The style dates to the late 15th century.

Wooden doll recovered on the floor of the entrance tunnel to a sod house.

Miniature soapstone cooking pot with a stylized mountain landscape engraved at its base.

Artifacts from Nachvak and Kongu, Labrador

population of Okak, the largest community on the north coast, that the settlement was abandoned.

As the area continues to be influenced by climate change, the Inuit continue to adapt. A large part of northern Labrador has been named the Torngat Mountains National Park Reserve, an area Whitridge says is on the verge of redevelopment as a cultural, adventure and ecotourism destination.

To learn more about the Moravians in Labrador and their influence on the Inuit, visit <www.mun.ca/rels/morav/index.html>.

The Northern Plains

Nomads of the Grasslands

The culture of ancient peoples on the vast plains of Eurasia and North America is much alike. But in important ways, it's often different.

About 5,000 years ago in the Russian steppes, covering roughly 7,000 kilometres east to west across the top of Eurasia, nomadic bands moved across the plains and grasslands with their goats, cattle and sheep. They travelled in carts – at first heavy ones drawn by cattle or oxen, later lighter carts drawn by horses. They slept in the carts along the way, much as people do today in their recreational vehicles.

Stopping in areas suitable for grazing, they set up semi-permanent shelters, known as yurts, constructed by forming a wooden lattice frame and covering it with a thick felt fabric woven from sheep's wool. The covering provided warmth and resisted moisture. A flap in the domed top allowed smoke to escape. They stayed and tended their herds until the food resources for humans and animals were depleted, then packed up and moved on.

When Ian Dyck, plains archaeologist with the Canadian Museum of Civilization in Gatineau, Quebec, first travelled in the 1990s to the steppes with Russian-Canadian colleague and museum research associate Elena Ponomarenko, he was amazed at how similar the landscape was to that of our northern Great Plains, or the prairies. What resemblances, he mused, might be found between the nomadic people who occupied such similar landscapes? Dyck and his colleagues decided to find the answer.

After visiting Russian colleagues and archaeological sites in the Samara region, Dyck and Ponomarenko invited archaeologist Anna Kochkina and her team from the Samara Museum in Samara, Russia to visit Canada in the fall of 2000 and tour sites on the prairies. The groups pooled their research findings, comparing and contrasting the customs, movements, culture and archaeological traces of the nomadic peoples covering the period from about 5,000 years ago to about 300 years ago. Intending to look only at the archaeology of the two areas that share a latitude and similar environments, they soon expanded the project to incorporate ethnographical and historical research.

Like the Russian steppe people, aboriginal people of our northern Great Plains were nomadic, erecting camps in areas with the greatest availability of resources. Unlike their Russian counterparts who had discovered the wheel, the aboriginal people relied on themselves and their dogs to carry their belongings. Their teepees were similar to the Russian yurts: poles covered with hides, with an opening in the conical top for smoke. Like the yurts, the interiors were divided, with storage space inside the door, and sides to roll back in the heat of summer.

IAN DYCK

Russian archaeologists inspected southern Manitoba's Pilot Mound site, a prehistoric burial mound that dates to AD 1000, as part of a scientific exchange comparing the cultures of the nomadic peoples of the Russian steppes and the northern Great Plains.

Both groups preserved food through drying, but the Russians also used salt as preservative. Both fashioned weapons and tools from stone and bone. Their ceramics show marked similarity in stages and shapes but there is no definite indication of cultural influence between the two groups.

Evidence for an extended trade network in Canada's northern Great Plains can be seen in the presence of shell artifacts from the Atlantic, copper from the Great Lakes region and exotic materials from as far away as the Caribbean. The Russian steppe people, migrating across an area bisected by the Silk Road, a system of trading routes across central Asia, also had a vast network of rich trade extending thousands of kilometres. Their burial mounds, the source of much of the Russian archaeological finds, were rich with jewellery and other items fashioned from gold, silver and bronze, even preserved leather.

The greatest difference between the two groups, Dyck says, was the food source. With no domesticated herds, nomads of the northern Great Plains hunted for their

PETER WHITRIDGE, ANDREW CHAPMAN

food, following the bison and other wild animals. With domesticated animals, Russian groups controlled their sources of food, clothing and tools, hunting mainly for recreation. Lack of predictable food sources was a factor that kept northern Great Plains groups smaller than their Russian counterparts.

Although it's possible that exchanges occurred between the two nomadic groups, Dyck says, resemblances in culture most likely arose because similar environments caused them to adapt in similar ways. The joint research, he says, has provided a valuable exchange of discoveries, ideas and information between the two countries. The results of the collaboration between the Samara Museum for Historical and Regional Studies and the Canadian Museum of Civilization will be revealed in an exhibit at the CMC scheduled to open in November 2006.

For more information visit <www.civilization.ca>.

Cypress Hills, Alberta

Secrets of the Great Plains

A gathering place for six millennia, Cypress Hills excavations yield new clues about ancient pathways.

In the soft shadows of an oasis of hills in the northwestern section of the Great Plains, where the wind scorches the grasses during hot summers and bites through the frigid air of long, harsh winters, a nomadic band of aboriginals camps in a protected site near a spring-fed creek that joins the nearby lake. A teepee made of hides shelters an old woman from the afternoon sun. Her lightning-fast fingers hold a delicate bone needle, darting in and out of the elk-skin garment she holds in her lap, securing beads of bone in delicate adornment down the front.

GERALD OETELAAR

Archaeology students taking part in the Great Plains stampede site excavation in 2002.

Eight thousand years later, in 2004, that fine bone needle is unearthed at the bottom of a deep pit, intact but for a broken eye. Archaeologist Gerry Oetelaar and his team are ecstatic. For Oetelaar, the needle is evidence that the site was not just used as a temporary hunting camp but was a long-term camp where family activities took place. But this archaeological site, nestled in the Cypress Hills in Alberta's southeastern corner, is revealing much more than Oetelaar expected.

A cluster of hills and grasslands that straddles the Alberta–Saskatchewan border, the Cypress Hills boast the highest elevation between Labrador and the Rocky Mountains. Thousands of years of human occupation around Elkwater Lake have left a rich legacy of archaeological treasures – a legacy that may cause archaeologists to revisit some accepted theories.

A projectile point used for hunting, fashioned from white chert, a naturally occurring flint-like material of silicon dioxide, has been found here in a layer of human occupation that is 6,000 years old. The point strongly resembles the Besant point, a dart tip of specific design normally believed to be in use 1,200 to 2,000 years ago, leading Oetelaar to question the range of dates typically associated with that style of projectile point.

"What's truly remarkable for these nomadic groups that moved across the landscape," says Oetelaar, barely able to contain his excitement, "is that they not only set up camp in the same area but set their fireplaces here in precisely the same location as that of their ancestors thousands of years before them, despite layers of sediment from a local landslide and 10 to 15 centimetres of volcanic ash that would have buried any evidence of previous fires."

As Oetelaar and his team work down through the layers of sediment, they repeatedly find fireplaces surrounded by dense concentrations of household debris laid directly on top of fireplaces from previous occupations. "And," he says, "we still have not found the earliest occupations, which may be as far as 15 metres below the surface."

Oetelaar, from the University of Calgary, began the project in 2000 to investigate the unique ecosystem of trees, grasses and plants in the local uplands. Stands of lodgepole pine bend and sway in the wind here. Originating in the Rocky Mountains, and not native to the prairies, the lodgepole is so named because aboriginal groups used it to construct their teepees, or lodges. Though it has long been known that seeds travel great distances carried by animal, human or environmental movement, Oetelaar theorizes that aboriginal groups took advantage of this and encouraged the growth of certain vegetation, like the lodgepole pine, thereby managing resources for personal use in traditional campgrounds.

Today, if you follow Highways 1, 2 and 3 in Alberta, you will be following the traditional trails of the Blackfoot. Oetelaar believes this well-established system of trails not only followed the migration of the bison but moved along a network of sites, like present-day Medicine Hat (known to the aboriginals as *Saamis*), that specifically provided an

Chipped stone tool used to cut or scrape various materials.

Bone bead was made by cutting off a section of a hollow bone.

Shell bead made by removing the central spire of a large conch shell, cutting the cylinder into short segments and then drilling a hole through the center of the long axis.

Antler awl made by grinding the tip of an antler to a fine point. The awl was used to punch small holes in pieces of leather.

Bone awl created by sharpening a bone splinter into a fine point. It has been heavily polished, presumably from being handled over a long period.

Chipped stone tool used to cut or scrape various materials.

Projectile point, or stone tip, used on hunting weapons. It was designed to be used with a dart that was propelled by a spear thrower.

Artifacts from Cypress Hills, Alberta

abundance of localized resources – berries, plants and animals. At each campsite the oral histories and special ceremonies linked to that site provided a sort of history lesson for the succeeding generations.

Oetelaar says this area, known to the Blackfoot as the Divided Hills, was considered common ground to other aboriginal groups, among them the Cree, who knew it as the Thunder Breeding Hills, and the Nakota, who called it "A warm place in the north that is an island by itself."

In the new Interpretive Centre, scheduled for completion in late 2006 or early 2007 in Cypress Hills Interprovincial Park, the richness of the finds will be revealed in a slice of Oetelaar's excavation wall, a sort of "book of sediments" providing an educational centerpiece where one can read the site's evidence of human use, its unique prairie vegetation and its geological development through sedimentary deposition and erosion.

For further information visit <www.cypresshills.com>.

STEPHEN POWELL

Nova Scotia Museum staff and community members participating in the West Pubnico aboiteau excavation.

West Pubnico, Nova Scotia

Farming Saltwater Marshes

Happenstance uncovers a precious reminder of the Acadians' genius for thriving in an unforgiving terrain.

Along Nova Scotia's southwestern shores you can walk the saltwater marshes farmed by the Acadians who first settled in the uplands in the mid-1600s. The changing tides of the sea that provided sustenance also saturated the land with salt, rendering it infertile. Dykes were built to hold back the sea, but the salt water seeped in through the soil beneath, leaving behind the salt when the tides subsided. Settlers desperate to grow crops faced a challenge – how to keep the fresh water in and the salt water out?

As a solution, the early Acadians incorporated a technology from their home country of France – a sluice box known as an *aboiteau*. The simple but highly efficient design consists of two squared timbers laid parallel to form the sides of the box, a roof and floor constructed from planks and a gate at one end that swings open to allow excess fresh water to flow out but swings closed against incoming salt water. The aboiteaux were buried beneath the dyke at sea level. With constant drainage and the dilution of salt content by rainwater, the land was able to sustain crops within a few years of installation. (Before the advent of milled wood, aboiteaux were built from hollowed out logs using axes and adzes.) Use of the aboiteaux allowed Acadians to grow ample crops such as hay, wheat and vegetables.

In 1990, residents walking along the beach of Double Island, West Pubnico, Nova Scotia, noticed several boards protruding from the muddy marsh. Four years later they investigated further and found the remains of an aboiteau dating to the late 18th or early 19th century.

In fall of the following year, staff from the Nova Scotia Museum visited the site and made plans to excavate and preserve the aboiteau. A local excavation crew assisted Ted D'Eon, a local pharmacist with an avid passion for history, and archaeologist Stephen Powell, assistant curator at the Nova Scotia Museum. They removed the covering layers of marsh mud and gravel, photographed the aboiteau and carried it to a trailer to be towed to a nearby garage.

Between three and four metres long and 35 to 40 centimetres wide, constructed of white pine, the aboiteau was severely waterlogged and missing the swing gate and several planks. After cleaning, it was soaked in wood preservative for several months, then dried.

Though existence of the aboiteau is well known in recorded history, few examples of this early Acadian technology survive. Two other restored aboiteaux dating to the early to mid 18th century are on display at the Grand-Pré National Historic Site at Grand Pré and the North Hills Museum at Granville Ferry, both in Nova Scotia.

To get a glimpse of the West Pubnico aboiteau, visit the Acadian Museum in West Pubnico, Nova Scotia, or visit the website <www.museum.gov.ns.ca>.

Quebec City

Blending Past and Present

At the Auberge Saint-Antoine, archaeological gleanings are only a touch away.

On the banks of the St. Lawrence, in the Old Port of the city of Quebec, the second-oldest European city in Canada after St. Johns, Nfld., sits the hotel Auberge Saint-Antoine.

The modern hotel with its luxurious rooms, high-speed Internet and spa is an unlikely place to encounter archaeological artifacts. But patrons leisurely sipping a glass of aged Merlot in the hotel lounge can casually contemplate cannonballs fired in 1759, muse over a collection of shoe soles from the 17th century or ponder an array of historic glass bottles. Or they can admire a 150-year-old lantern encased in their night table before slipping under their down duvets and drifting off to sleep.

Tony Price, a fifth-generation Quebecois, acquired the collection of crumbling warehouses and apartment buildings in 1990, transforming them into a luxury hotel. The owners entered into a unique 25-year collaboration with Laval University, the City of Quebec and the Ministry of Culture to incorporate and display the museum-quality artifacts found on the site. Aware that he was developing an archaeological site, Price was enthusiastic and supportive, working with the City of Quebec, from which he acquired the site, to adhere to architectural restrictions and promote the site's heritage. In 1991, before building began on the open-air parking area, a team from Laval University, headed by archaeologist Reginald Auger, started an archaeological investigation. Though not the first excavation on the site, it revealed a wealth of historical treasures.

Used as a cannon battery in wartime and a thriving centre of merchant trade in peace time, the site, known as Îlot Hunt, yielded a stunning array of artifacts, providing a continuous record of military, commercial and residential occupation since the 17th century. From excavating the ancient latrines and other areas, Auger says, archaeologists have gained insight into the health of the site's occupants through examination of parasites, learned more about British, French and Irish diets, and acquired information on the sewage system developed in the 19th century.

Intrigued by the excavation in the parking lot, the Price family became avid observers, delighting at the artifacts uncovered daily. They developed the unique idea of incorporating the artifacts and the site's heritage into the hotel's design, enlisting museum-trained professionals to preserve and maintain authenticity, and collaborating with archaeologists involved in the excavation. William Moss, archaeologist with the City of Quebec who worked with the Price family on the development of the 25-year agreement, calls it one of the most interesting experiences he has had as an archaeologist.

VILLE DE QUÉBEC

Shown here is a feature of the Îlot Hunt site that played two roles: wharf and battery. The wharf was built by Aubert de la Chenaye, a New France merchant involved in the importation of trade goods with France at the end of the 17th century. He built a wharf to unload his goods. It served as a cannon battery during war time.

Of the thousands of artifacts uncovered, hundreds are now elegantly displayed in glass cases built into walls and room features. Each artifact is accompanied by a drawing of the original piece and a description of its use. A section of the 17th-century cannon battery, at one point levelled and used as a wharf but now carefully restored, is part of the hotel lobby. Food in the dining room, which is housed in an early 19th-century warehouse used by a tableware merchant, is served on replicas of an early 19th-century plate excavated from the site. On Saturdays guests are given archaeological tours explaining the history of the site and the significance of the artifacts.

Now run by Price's son Evan, the Auberge Saint-Antoine offers a window into the Quebec of centuries past, lending new meaning to time travel.

For further information visit <www.saint-antoine.com>.

Whitehorse, Yukon

Frozen in Time

In Yukon, keys to the past are sometimes preserved in patches of ice.

In 2003, Cody Joe, a member of the Champagne and Aishihik First Nations found lying on rocks in the ice fields of southwestern Yukon near Whitehorse two water-logged fragments of hide sprouting a growth of moss. Thinking the pieces were fragments of a leather bag or drawstring pouch, Joe, a field assistant with the Yukon Ice Patch Project who was in the area west of Whitehorse to search for artifacts, brought them to the Yukon government archaeology and conservation laboratory in Whitehorse.

Valery Monahan, a conservator with the Yukon government, painstakingly cleaned the fragments and pieced them together. As the artifact took shape, Monahan realized it was not a bag after all, but an even rarer archaeological find – a moccasin with an ankle tie. Radiocarbon dating showed the footwear to be approximately 1,400 years old, making it the oldest known moccasin in Canada. Monahan spent approximately 240 hours restoring it over the past two and a half years. She believes the moccasin may have been used for lightweight summer footwear, as it was found in a forested area traditionally used for summer caribou hunting.

YUKON GOVERNMENT

Moccasin pieces discovered west of Aishihik Lake, about 150 kilometres northwest of Whitehorse. This location is where many prehistoric items have been unearthed in recent years.

Previous Canadian finds of ancient hide clothing have been found mainly in tundra regions, left by ancestors of today's Inuit people. A hunter belonging to the early Athapaskan people is believed to have dropped or discarded the moccasin. It is only one of numerous artifacts being exposed by the melting ice patches in the Yukon.

The Yukon Ice Patch Project is a joint research effort of the Yukon government and six First Nations communities. The project was born following a sighting of caribou dung deposits in the area in 1997 – in a region where caribou had not roamed for at least 70 years. The dating of a core sampling of the dung showed it to be 2,000 years old.

Greg Hare, site assessment archaeologist for the Yukon government, says the sites they have visited since the project's inception in 1997 have yielded 185 artifacts, including numerous hunting tools, bones and mummified birds and mammals.

Artifacts beneath ice patches are doubly valuable, Hare says, because a lot can be determined from the context in which they're found. Unlike glaciers that are constantly shifting, the ice patches don't move, so artifacts found there are most likely very close to where they were originally dropped or discarded. The oldest artifact found, a section of a hunting dart, is 9,000 years old.

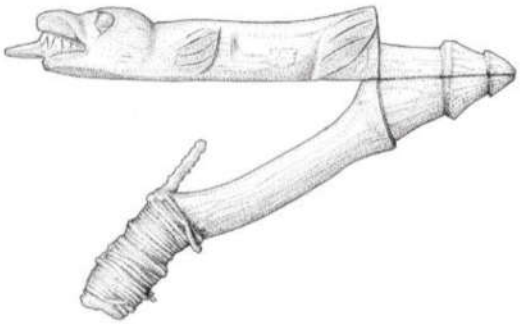
For more information visit <www.gov.yk.ca>.

Victoria, British Columbia

Unearthing an Intersection of Cultures

A trade magnet for coastal First Nations in the mid-19th century, Victoria's waterfront yields an unexpected trove of artifacts from many peoples.

In 1849, the British government granted the new colony of Vancouver Island to the Hudson's Bay Company in return for the company's agreement to bring out colonists. The Songhees people, who spoke a dialect of the North Straits Salish language, occupied the area surrounding Fort Victoria, which HBC chief factor James Douglas began constructing in 1843. Also referred to as Songies or Songish, they had become a vital part of the fort's bustling new economy. In the years since Douglas, later governor of Vancouver Island and of British Columbia, had steamed into their harbour aboard the SS *Beaver*, the Songhees had proved themselves to be an industrious people, providing the inhabitants of the fort and surrounding areas with valuable seasonal provisions and labour. The women sold potatoes, clams, fish and handmade baskets, or worked in the employ of colonial households. Men provided game and labour to clear land, build fences and construct houses. In 1852 the Songhees comprised the majority of the construction crew build-



BRIAN SEYMOUR

A wooden halibut hook carved in the shape of a seal swallowing a halibut, found at the Songhees site near Victoria and believed to be of Tlingit or Haida origin.

ing a new road west to Sooke, earning $8 a month, replacing workers who had moved on to seek their fortunes in the goldfields.

Soon their culture was showing telltale signs of European influence: the woven dog-hair blankets gave way to European-style blankets; by the 1860s traditional shed-roof lodges were being replaced with more European-style houses. Many resided near the fort, but after a suspicious fire in a wooded area in 1844, authorities asked them to establish a village on the other side of the harbour. By the following year about 70 families resided in the village.

The thriving economy in Fort Victoria began attracting large numbers of First Nations groups from the north and south in search of trade. Though the interaction among the tribes was not always agreeable, the broader variety of trade goods supplemented that which the Songhees could provide. Apart from clashes with visiting First Nations groups and the odd local upheaval, the Songhees appeared content. But the growing number of new settlers was bursting the seams of the fort and surrounding areas, increasing the demand for land and pressuring officials to move the Songhees even further away. In 1850, Douglas began the first treaty negotiations. Disparate opinions were heard among the colonists, and newspapers of the day continually monitored the latest development in the "Indian problem."

After 1860, colonial businessmen rented portions of the village, by then called the Songhees Reserve, establishing businesses and employing Songhees. In 1888 the Esquimalt and Nanaimo Railway Company built a rail line through the Songhees Reserve, providing monetary compensation to any Songhees who were forced to move from the right of way. In the ensuing years, the Songhees refused several offers to purchase their reserve land, unhappy with any lands proposed as replacement.

Finally, in 1911, bowing to pressure from government officials and landowners, the Songhees relinquished the Old Songhees Reserve land in return for money and a slightly larger portion of land (163 acres) in Esquimalt Harbour, four kilometres east.

Following more than 90 years of industrial activity, the waterfront land of the old reserve, which had become known as Victoria West, caught the eye of local developer Westbank Projects Corporation. Planning to erect condominiums on three acres, it hired archaeologist Ian Wilson to examine the site. Wilson didn't anticipate finding anything of much interest, but he was proven wrong when his excavations began in spring 2005.

Working alongside several Songhees and Esquimalt First Nations archaeologists, Wilson and his crew found a cistern dating to the early 1840s. Deep and waterlogged, it held numerous well-preserved objects, including more than 100 pairs of locally manufactured boots and shoes and northern Tlingit and Haida basketry. One prized artifact, a wooden halibut hook, about two feet long and carved in the shape of a seal swallowing a halibut, is believed to be of Tlingit or Haida origin. Wilson speculates that these objects were thrown into the cistern during a clean-up after an 1856 epidemic of smallpox in the village.

Though several pre-historic Songhees sites in the area had been excavated, this appears to be the largest find of artifacts from the historic period between 1845 and 1855. Modern condos will eventually sit on the land the Songhees once called home, but archaeologists have saved this glimpse into how their culture intersected with the Europeans who arrived on their doorstep.

For more information on the history and traditions of the Coast Salish, including the Songhees, visit <http://collections.ic.gc.ca/salish>.

Et Cetera

Two More Sites: Digging history in the Arctic and a paleontological detour – digging dinosaur bones in B.C.

Dorset sites, four northern locations

Revisiting the Past

Which group may have influenced the Dorset? It was the Norse, of course.

Did the Dorset people, who occupied the Arctic between 1000 B.C. and A.D. 1000, have more extensive contact with the Norse than originally thought? Pat Sutherland, an archaeologist with the Canadian Museum of Civilization, is seeking the answer through re-investigation of some archaeological sites and artifacts. Over the past five years, Sutherland has been investigating four Dorset sites: Avayalik in Northern Labrador, Nunguvik on North Baffin Island, Nanook on South Baffin Island and Willow's Island in Frobisher Bay. Sutherland believes that artifacts of spun cordage found at these sites will provide some of the answers to the questions of Dorset–Norse contact.

The Dorset people, Sutherland says, wore traditional clothing made from hides, while the Norse were known to fashion textiles and objects from spun materials. Presence of the cordage artifacts, spun from the hairs of Arctic hare, fox and dog, has led Sutherland to suggest that the Dorset may have had more contact with the Norse Greenlanders than previously thought. Some academic theories have the Dorset people disappearing from the Arctic by the 11th century, but Sutherland believes that the presence of the cordage may suggest that the Dorset people survived longer, well into the period of the arrival of the Norse in Greenland in the late 10th century.

To read more about the project and view the cordage visit <www.civilization.ca>.

Quality Creek, British Columbia

Walking with Dinosaurs

In ancient Canada megafauna ruled.

When one thinks of Canadian dinosaurs, Drumheller, Alberta, immediately comes to mind. Prior to 2002 only two findings of dinosaur bones had been officially reported in British Columbia.

Paleontologist Rich McCrea has had the pleasure of changing all that.

McCrea, a doctoral candidate at the University of Alberta, was called upon in 2002 to investigate a sighting of dinosaur footprints in the Peace River district of northeastern B.C. He found not only tracks, but a treasure trove of dinosaur bones – the oldest bones ever found in Western Canada. McCrea called in Lisa Buckley, a paleontologist and specialist in dinosaur bone excavation who is working on her master's degree, and together they coaxed more than 20 fragmented bones from the site. The following year they discovered and excavated 50 more.

McCrea and Buckley are investigating almost a dozen sites in the region that are yielding footprints or bones, or both. The bones represent an assortment of dinosaur types – such as theropods, ankylosaurs, ornithopods – and marine animals such as crocodiles and turtles. They've even found fish scales. The bones, which include limb bones, vertebrae, dermal armour, shoulder spines and a few teeth, date to approximately 93 to 95 million years ago, 20 million years older than the bones from the Drumheller area. The footprints have proven to be an astonishing 75 to 140 million years old. And McCrea says there is much, much more out there. McCrea and Buckley returned to the main site, known as Quality Creek, in May.

The finds prompted the establishment in 2003 of the Peace Region Paleontology Research Centre in Tumbler Ridge, B.C., 160 kilometres northeast of Prince George, funded by the Tumbler Ridge Museum Foundation, a volunteer organization. McCrea and Buckley are creating a Dinosaur Discovery Gallery at the centre, which is scheduled to open this spring.

If dinosaur exploring fascinates you, two sites are open to the public near Tumbler Ridge: Flatbed Creek Site and Wolverine River Site, where you can take nighttime guided lantern tours. For details on these finds visit <www.prprc.com>.

RICHARD T. MCCREA

Palaeontologist Lisa Buckley worked on the main excavation block over a span of two years. She aided Rich McCrea in the discovery of more than 70 bone fragments at the site.

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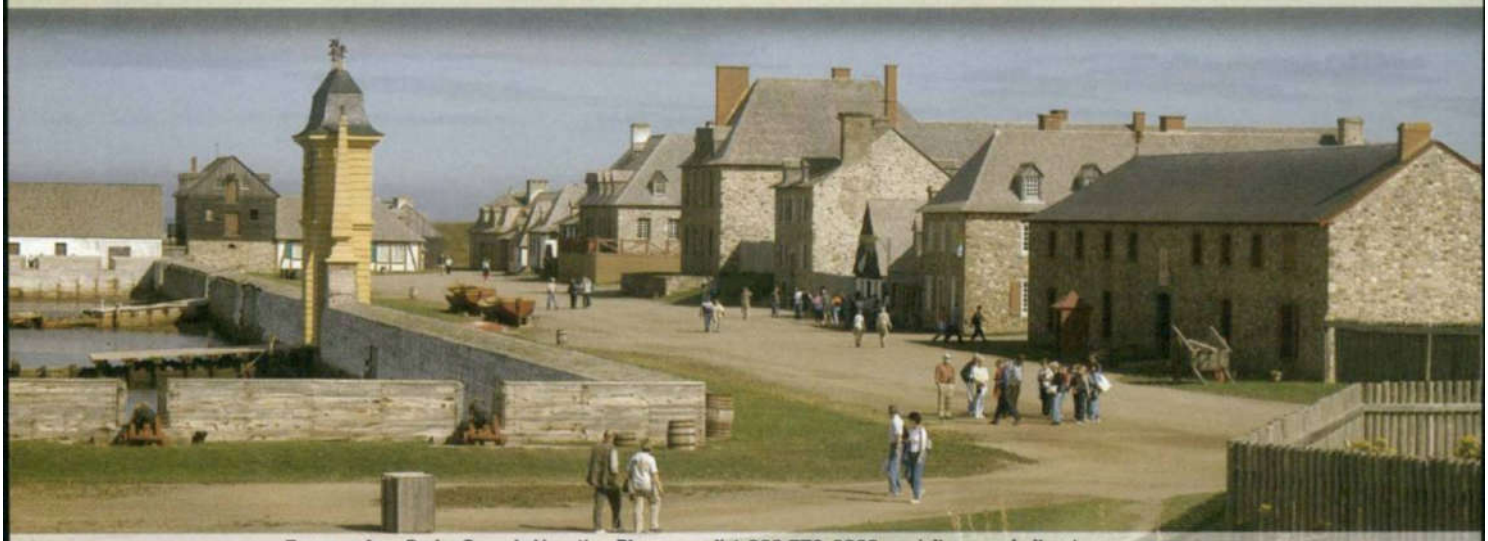

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A Monstrous Plot

Ending a marriage was difficult in Catholic Quebec, but Albert Guay found a way.

by André Pelchat

On Friday, Sept. 9, 1949, at 10:45 a.m., a fisherman near Sault-au-Cochon, 66 kilometres north of Quebec City, heard an explosion in the sky. Looking up, he saw a plane going down in the direction of Cap Tourmente. There was smoke, but no flames. Not far away, five men working on the Canadian National Railway line also heard the explosion and saw the plane crash onto a rocky hill. They raced through the bush to the site.

"Arms, legs, severed heads [were] lying around on the ground," one of the men later told Montreal's *La Patrie* newspaper. "The forward part of the plane looked intact. The bodies were piled up in there as if they had been thrown forward when the plane crashed. ... There was nothing we could do so we rushed out of the wood to alert the railway authorities."

Soon, radio stations all around the province were broadcasting that a Canadian Pacific Airlines plane (flight number 108, according to some sources) had crashed near Sault-au-Cochon. The plane was a Douglas DC-3 flying from Montreal to Baie Comeau, on Quebec's north coast. It had stopped at Quebec City to take on some passengers and was scheduled to resume its flight at 10:20.

It left five minutes late.

All 23 people on board – 19 passengers and four crewmembers – died in the crash.

A forensic analysis of the debris taken to Montreal concluded that the accident had been caused by a time bomb planted in the forward baggage compartment of the airplane. In the days after the accident, Raymond Chassé, a journalist for Quebec City's *Le Soleil*, reported that a mysterious "woman in black" had air-freighted a parcel on the ill-fated plane just before takeoff. Police soon identified the woman as Marguerite Ruest-Pitre, 43, of Quebec City. She claimed the parcel was from a Mr. Delphis Bouchard of Saint-Siméon to a Mr. Albert Plouffe of Baie Comeau and that it had been entrusted to her by Albert Guay, a 31-year-old watchmaker and jeweller from Quebec City who employed her brother Généreux Ruest. The police interrogated Bouchard, who denied having sent any parcel. No traces of an Albert Plouffe were ever found in Baie Comeau.

Sorting through the names of the crash victims, who included four children and three American business exec-

Minutes before takeoff, an amateur photographer took the above picture of the Canadian Pacific Airlines DC-3 that would take Rita Morel and 22 other passengers and crew to their deaths.

ARCHIVES NATIONALES DU QUÉBEC

utives, police came upon Rita Morel, Albert Guay's 29-year-old wife. Guay, they learned, had purchased the plane ticket for his wife and, at the same time, taken out a $10,000 insurance policy on her life. In the days after the crash, Margaret Ruest-Pitre, or *La femme Pitre*, as she became known in the Quebec press, swallowed an overdose of sleeping pills. She survived, but under police questioning at the hospital, stated that Guay, in a state of near-hysteria, had told her that he had planted a bomb in the mysterious parcel and that she should kill herself because she was going to be blamed for the crime.

On Sept. 23, two weeks after the crash, Albert Guay was arrested and charged with murder.

In 1949, in-flight bombing was virtually unheard of. Four months before Guay's arrest, two ex-convicts had planted a time bomb on an aircraft in the Philippines that resulted in 13 fatalities. It was one of the first incidents of its kind. The novelty of the explosion near Sault-au-Cochon had newspapers from all over North America rushing correspondents to Quebec City to cover Guay's trial five months later.

ARCHIVES NATIONAL DU QUÉBEC

Albert Guay and his wife, Rita Morel, during happier times.

DAWN HUCK

Readers learned that Guay had married Rita Morel in 1940 and opened his jewellery and watch-repair shop in 1945, the same year they had their first child, a girl. Their happiness was short-lived; after these two events their marriage turned acrimonious. Debts began piling up at the shop and Guay began having extramarital affairs. In 1948, he started courting 17-year-old waitress Marie-Ange Robitaille. Two or three times a week, he visited her at her parents' home, where the teenager still lived. She introduced him to her parents as "Robert Angers," hiding that he was a married man. Madly in love, he even bought her an engagement ring. But Rita eventually learned of the affair. Incensed, she went to the girl's parents where she confronted Guay and his teenaged mistress and told the Robitailles all about their daughter's lover. The Robitailles threw their daughter out of the house, so Guay arranged for her to stay at the home of Marguerite Ruest-Pitre, a close friend of his, and her husband. Later he rented an apartment for himself and his mistress in Sept-Îles, 500 kilometres east along the St. Lawrence River. From then on, he moved between mistress and wife – an arrangement that worked for neither woman. Fights in the Guay home became more frequent. Then young Marie-Ange decided to leave Guay. He was devastated. The idea came to him that if he could get rid of Rita, nothing would stand between him and happiness.

Divorce was hard to get in Catholic Quebec, so he elected to become a widower instead. In September 1949, he had a bomb made by Marguerite Ruest-Pitre's brother, Généreux Ruest, a man crippled by tuberculosis and incapable of walking, but skilled at mechanical work. He used batteries, an alarm clock and dynamite that his sister had bought at a hardware store. Then Guay convinced his wife to fly to Baie Comeau, telling her he needed her to pick up some jewels for his shop. (North coast mining communities such as Baie Comeau and Sept-Îles were boomtowns and business with them was flourishing.)

The Four Worst Air Accidents in Canada

1 Dec. 12, 1985. Gander, Nfld. An Arrow Air DC-8 en route to Fort Campbell, Kentucky, from Cairo, Egypt, with members of the 101st Airborne Division of the U.S. Army, crashes on takeoff at Gander, Nfld., killing all 256 on board. Probable cause: icing on the wings.

2 Sept. 2, 1998. Peggy's Cove, Nova Scotia. Swissair flight 111, a McDonnell Douglas MD-11 en route to Geneva from New York, crashes in the Atlantic Ocean nine kilometres from Peggy's Cove, killing all 229 on board. Cause: in-flight fire.

At the airport, Ruest-Pitre delivered the package containing the bomb to be air-freighted. The clock was set to trigger an explosion when the plane should have been flying over the St. Lawrence River, where the deep waters would swallow the evidence. Guay would be rid of his wife and have the insurance money to save his business from bankruptcy. But because the plane was five minutes late, it exploded over land, where police had an easier time studying the debris.

Guay was tried and convicted in February 1950. During the trial more damning evidence emerged: a man testified that in April 1949 Guay had offered him $500 to poison his wife. After his conviction, Guay issued a statement claiming that Ruest and Pitre acted knowingly to help him. In June 1950, brother and sister were arrested and tried separately, Ruest in November, Pitre in March, 1951. Ruest first claimed he thought he was making a bomb to clear tree stumps from a field. Later, he said that Guay told him he needed the bomb to go "dynamite fishing." Pitre claimed she thought the package she delivered to the airport contained a statue and that she found out about the crime only after it had happened. Juries were unconvinced.

ARCHIVES NATIONAL DU QUÉBEC

Fragments of the exploded airplane were presented at trial as part of the Crown's evidence against Albert Guay.

Albert Guay was hanged for the murder of 23 people in 1951. *Le Soleil* reported that his last words were "Bien, au moins, je meurs célèbre!" ("Well, at least I die famous!) Généreux Ruest was hanged in 1952, Marguerite Ruest-Pitre in 1953. She claimed her innocence to the end, but her appeal to the Supreme Court was rejected. She was the last woman to be hanged in Canada.

André Pelchat is a writer and community worker living in L'Avenir, Quebec.

Out of the sky

Though airplane sabotage is a rare occurrence in Canadian history, it is the cause of Canada's worst case of mass murder. On June 23, 1985, Air India flight 182 en route to London, Delhi and Bombay from Montreal exploded 31,000 feet in the air over the Atlantic Ocean south of Ireland. All 329 passengers and crew on board, the majority of them Canadian citizens, were killed. The explosion was caused by a bomb placed in the Boeing 747's baggage compartment and constructed by a Sikh militant, Inderjit Singh Reyat. The Duncan, B.C. auto mechanic and electrician was retaliating for a 1984 attack by Indian government troops on a Sikh holy site in Amritsar, India. The investigation and prosecution of those accused of the bombing took almost 20 years and, at $130 million, is the costliest in Canadian history. After pleading guilty to manslaughter in 2003, Reyat was sentenced to five years in jail. In March 2005, two others accused of the bombing, Ripudaman Singh Malik and Ajaib Singh Bagri, were found not guilty and were released.

Motive, means and opportunity were established in the 1949 Quebec airplane bombing and the 1985 Air India bombing, but Canada's only other occurrence of airplane sabotage remains mostly a mystery.

On July 8, 1965, a Canadian Pacific Airlines DC-6B en route to Whitehorse from Vancouver exploded in the air near 100 Mile House, killing all 52 passengers and crew. The explosion ripped the tail section from the aircraft, sending both sections 15,000 feet to the forest below. According to newspaper reports of the day, investigators found in the rear toilet traces of picric acid (trinitrophenol), an explosive that can be made relatively easily with store-bought chemicals, including acetylsalicylic acid (Aspirin). An inquest concluded that a high velocity explosion "foreign to the aircraft and its systems" ruptured the aircraft structure. Who was responsible and why have never been established.

3 Nov. 29, 1963. Ste-Thérèse-de-Blainville, Quebec. Trans-Canada Air Lines flight 831, a Douglas DC-8 en route to Toronto from Montreal, crashes five minutes after takeoff, killing all 118 onboard. Cause: undetermined.

4 July 5, 1970. Toronto. Air Canada flight 621, a Douglas DC-8 en route from Montreal crashes 11 kilometres from Toronto International Airport while trying to land, killing all 109 on board. Probable cause: pilot error.

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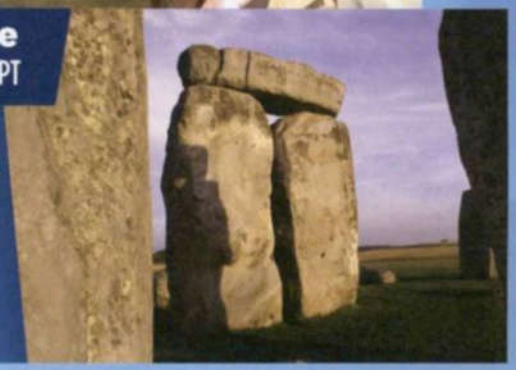

If you can't join in the revelry at Stonehenge this summer solstice, do the next best thing. Spend the longest day of the year with three documentaries examining one of the most mysterious structures in the world. From the discovery of treasure-filled graves to the exploration of a 5,000-year-old copper mine, find out who built this great monument and why.

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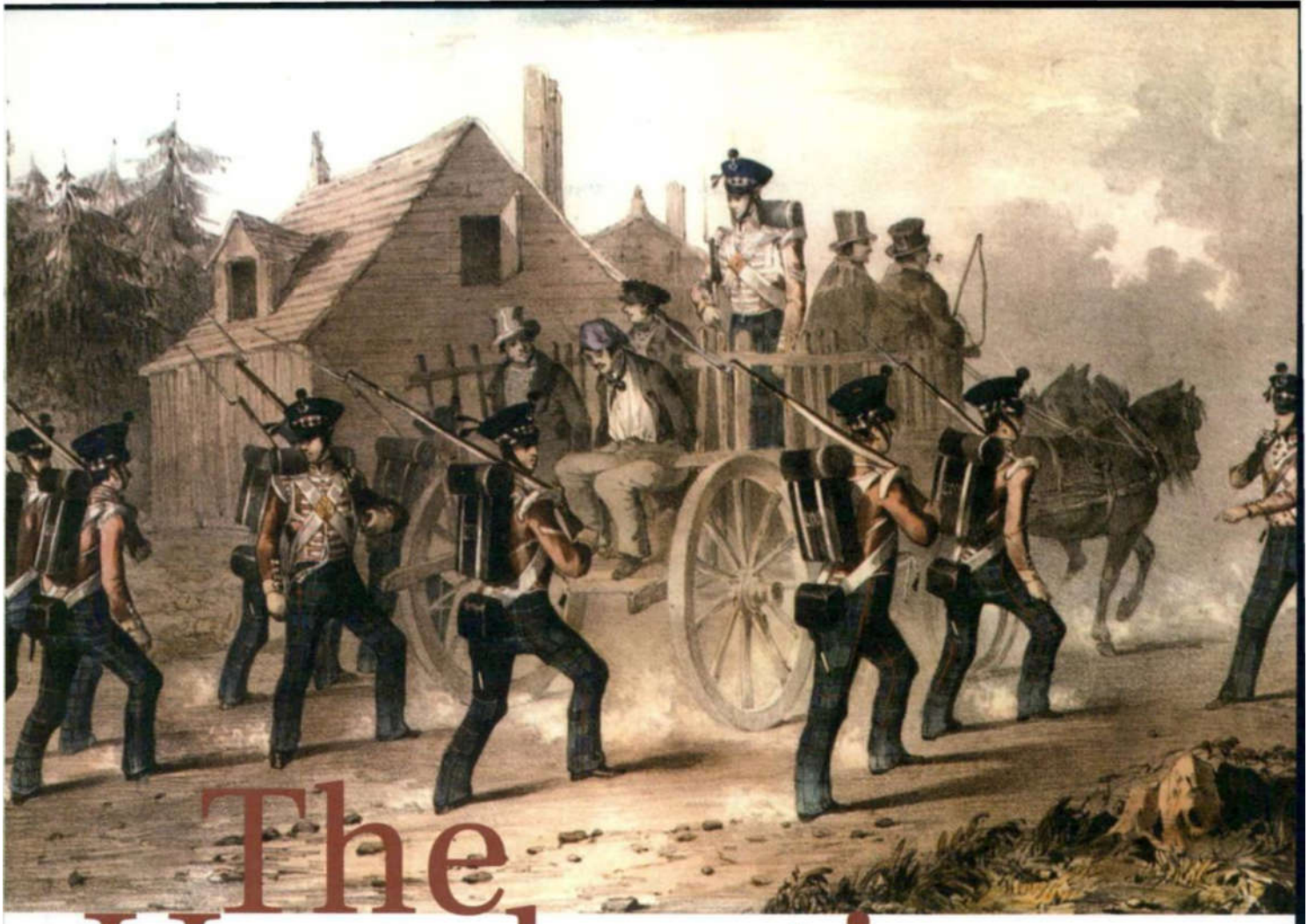

The Unrelenting Wait

A cruel and seemingly irrevocable death sentence, coupled with years apart over long distances, did not diminish a wife's fierce loyalty to her husband. by Bev Cline

Maria Wait was a devoted and tenacious woman. She struggled and petitioned for more than two years to free her husband Benjamin, who was sentenced to be hanged for treason for taking up arms against the government during the 1837–1838 Upper Canadian rebellion. Maria represented his last hope of release from a dire fate and she did not fail him.

Maria was raised in the Niagara region, partly by well-known radical Robert Randal, who certainly would have imparted his own brand of reformist views. Randal, on whose tombstone is prophetically etched, "a victim of Colonial Misrule," was also an early friend of Benjamin. Maria and Benjamin married in 1836 and a daughter soon followed.

Benjamin, born in 1813 in Markham Township near present-day Toronto, opened a sawmill at York

Michael Angelo Hayes (1820-1877) depicted the 71st Highland Light Infantry bringing patriot prisoners to jail "like so many slaves driven to market."

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in the early 1830s but his business affairs quickly declined. Always restless, resentful of authority, and with a proclivity for living beyond his means, he drifted from venture to venture. He was known to harbour strong feelings against the government and the Family Compact, then the ruling elite in Upper Canada. By December 1837, he began thinking about joining the rebellion, which was gaining momentum in Toronto.

Maria had only 14 days before she would find her husband "a mangled corpse."

When Benjamin was arrested for treason, the law came down hard. The evidence, after all, was irrefutable. Benjamin, along with Canadian reformers and a group of American sympathizers, all of whom considered themselves patriots, had participated in many of the rebel skirmishes, including the Short Hills raid, the last serious raid in the Upper Canadian rebellion. Benjamin held the rank of major and helped lead a rebel attack on the village of St. Johns on the night of June 20. They burned down an inn, destroyed property and attacked a group of British troops, the Queen's Lancers. Benjamin was finally captured near Welland. He had had some exhilarating moments as a rebel and now would endure the consequences. So would Maria.

On Aug. 11, 1838, the judge, known for leniency except for cases of treason, pronounced a severe sentence:

> You, Benjamin Wait, shall be taken from the court to the place from whence you last came, and there remain until the 25th of August, when … you shall be drawn on a hurdle to the place of execution, and there hanged by the neck, until you are dead, and your body shall be quartered. The Lord have mercy on your soul.

With that swift pronouncement, a devoted wife would be left without a husband and an infant without a father. Staying near the jail where Benjamin was held, Maria reeled from the news. There must be a way out for Benjamin – and there was. Lieutenant Governor Sir George Arthur offered him a pardon in exchange for information on fellow rebels. Without hesitation Benjamin spurned the offer, infuriating the lieutenant governor. A competent soldier and career bureaucrat, Arthur had arrived in the colony only months before, fresh from a posting governing the penal colony on Van Diemen's Land (the original name used by Europeans for the island of Tasmania, now part of Australia).

Charged with bringing law and order to Upper Canada, Arthur vowed that Benjamin would be hung despite every effort to the contrary: "though the Province rise en masse, and beg it, you shall receive no favor [*sic*] from me."

It was up to Maria to save Benjamin's life.

Galvanized, she left her infant Augusta in the care of good friends, borrowed and begged funds, gathered letters of introduction and set off on a 500-kilometre journey to Quebec City to appeal to Governor General Lord Durham. Her travelling companion was Sarah Chandler, daughter of convicted rebel Samuel Chandler, who was also sentenced to hang. Before setting off, Maria had one last matter to square up:

> I had but one more painful duty to perform, before I left Niagara, which was to beg of Dr. Porter, the prison surgeon, that in case my husband should be executed before my return, he would endeavour to prevent that part of the horrid sentence which gave his body to dissection from being carried into effect, and that his remains might be given to friends for interment.

With virtually unlimited power, the newly appointed Lord Durham was a known reformer (his nickname was "Radical Jack") who could overrule Arthur. There was a precedent: Durham had already ordered the release of prisoners who had been involved in a similar rebellion in Lower Canada. (Although Durham would only stay in British North America a few months, he helped pave the way for the union of Upper and Lower Canada in 1840.)

Maria had only 14 days before she would find her husband "a mangled corpse." Once she and Sarah Chandler reached Quebec City, they proceeded immediately to the St. Louis castle, the residence of Lord Durham. His aide-de-camp informed her that Lord Durham was suffering a headache and other indispositions; he could not attend to the matter. Maria "resolved to make at least a grand effort … to procure the reply."

The two women returned to the castle the next day to find the matter still unsettled. Miss Chandler broke into tears but Maria kept her composure. After a tense wait, they were rewarded with an assurance that Durham would stay the execution. Maria reflected: "The crisis was passed … although Lord Durham, as Governor General, could not grant a free pardon to our friends without an investigation of their cases, yet he would order a commutation, or at least, stay the execution." Arthur's personal vendetta had been impeded. To inform him, a special messenger accompanied Maria on the steamer back home "with a private dispatch."

Maria, whether through intention or coincidence, found herself on the same steamer as Arthur. Reading the letter, he threatened to ignore Lord Durham's promise, clearly resentful of his authority. Quivering with rage, Arthur spat out: "The state of the country, madam, demands that examples should be made, and most especially of such obstinate and

heinous offenders." Undeterred, Maria aggressively waved the letter in Arthur's face and he finally gave in to the inevitable.

She should have asked for something in writing. Arthur relented, but he stalled on the paperwork. Maria "flew to the prison [in Niagara] to communicate the happy intelligence of the promised respite; but having nothing official with us, and no orders to that effect having yet been sent, our report of mercy was scarcely credited." In a desperate effort to obtain something in writing, Maria made a quick jaunt to Toronto. Unsuccessful, she sped back to Niagara, where she kept a watch over every steamer and coach that entered the town. The official letter did arrive in Niagara – within an hour of Benjamin's scheduled execution.

His life had been spared, but Benjamin was still a prisoner. Within months he was sent in chains, accompanied by a number of other rebels, through eastern Canada, then by crowded ship to England. Later, he was transported in filthy quarters on yet another ship to the penal colony of Van Diemen's Land.

Maria sailed to England, where she spent close to a year trying to intervene on Benjamin's behalf. She worked her way into polite society, entreating lords and ladies for his emancipation. Even explorer Sir Edward Parry was won over. He sent testimonials guaranteeing Benjamin's "fine" character to his friend, explorer Sir John Franklin, then governor general of Van Diemen's Land.

On Aug. 3, 1841, almost three years after Benjamin was sentenced, Franklin granted him and fellow imprisoned rebel Samuel Chandler "tickets of leave." This entitled them to work at the penal colony for wages and to choose their employment. Being exiled on an island filled with convicts must not have been enough freedom for the pair. Benjamin and Samuel took advantage of their increased liberty to escape on an American whaling ship, which took seven months to reach the United States.

Maria, Benjamin and their daughter were reunited in 1842 in Niagara Falls, New York. They were still reformers; in 1843 Benjamin Wait published the first of his exile narratives. In his *Letters from Van Dieman's Land* [*sic*], Maria's heroic exertions on his behalf were acknowledged, as Benjamin wrote of the "energetic conduct of [his] affectionate wife, notwithstanding the obstructions thrown in her way and the difficulties she encountered."

Still, fate was not kind to Maria. She was tired and worn down. She died giving birth to twins less than a year after the family was reunited. She is buried in Buffalo, New York. One twin, named Randal, survived.

Benjamin remarried two years later and died in Michigan in 1895.

Bev Cline is a history writer and researcher who lives in Toronto.

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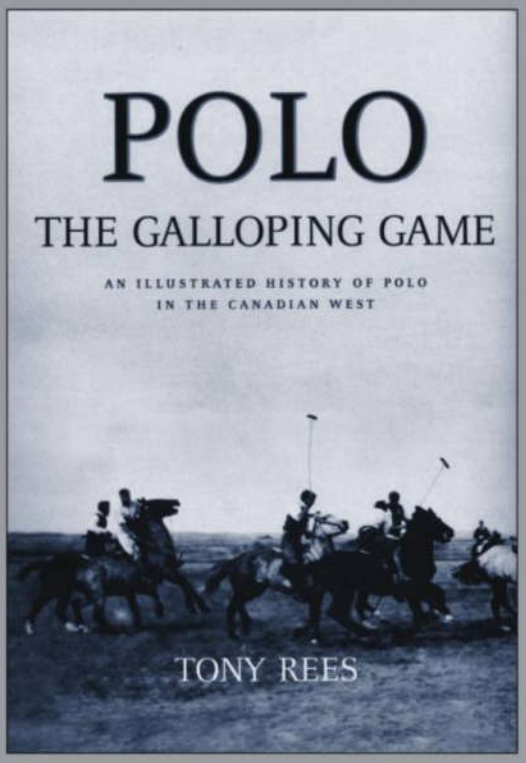

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Reviews

GRAVE MATTERS

Tecumseh's Bones
by Guy St-Denis
McGill-Queen's University Press,
Montreal and Kingston, 2005
286 pp., illus., $34.95 hardcover

Tecumseh was a Shawnee chief born in Ohio around 1768. Accurate historical records depict him as an influential figure who attempted to consolidate native resistance to American expansion into "Indian" territories in the "Old Northwest," the region south and west of Lakes Erie and Huron. His efforts were stymied in part by the vacillating of other native leaders, the sort of behaviour that prompted Upper Canada military commander Isaac Brock to globally condemn the aboriginals as "that fickle race." When war came between Britain and the United States in June 1812, Tecumseh reluctantly threw his lot in with the British, whom he knew to be just as fickle when it came to keeping promises to the natives.

Tecumseh actually spent very little time in Canada, but was on the Detroit frontier when an American army under William Henry Harrison invaded the region. He joined the poorly handled British retreat that led to the battle at Moraviantown (present-day Thamesville, Ont.) on Oct. 5, 1813, where he was shot and killed. While his body was dependably identified before American soldiers mutilated it, no definitive statement was made about his burial.

Decades before Laura Secord gained her dubious fame, Tecumseh became the subject of poets, his heroic death, his noble qualities and wisdom taking on legendary proportions in Canada. In the United States, connection to his defeat carried a certain status, especially in the voting booth. The slogan, "Rumpsey, dumpsey, rumpsey, dumpsey, Colonel Johnson killed Tecumseh" helped get Richard M. Johnson, formerly a Kentucky cavalry officer, elected vice president in 1837, based on the unproven claim that he fired the fatal shot. In June 1840 Thomas Moores, an American supporter of William Henry Harrison's bid for the presidency, visited the vicinity of the battlefield, opened several secluded graves and removed some skeletal remains. His intent was to put them on show at an Ohio rally for Harrison as reminders of his military prowess.

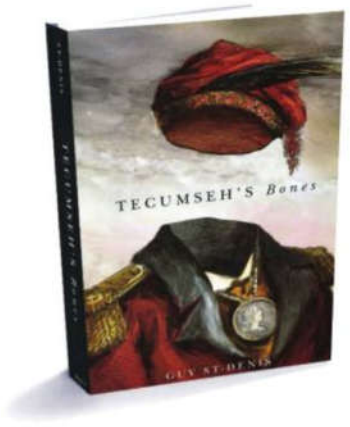
News of Moores's grave robbing spread, prompting a group of patriotic citizens in Amherstburg, Ont., on the Detroit River, to propose a monument in honour of the fallen chief, considered a local hero. But where to build it, not to mention how to get the funds, maintain interest in the project, avoid internal bickering, outside influence, government intervention and so on? It was 122 years before a monument finally stood near the spot where Tecumseh died. In the interval, at least three different sets of bones were exhumed, and more than half a dozen gravesites identified or alluded to.

The search for Tecumseh's remains, the building of a memorial and all the minor controversies that flared up as a result are the subjects of this book. It is the 47th title in the McGill-Queen's Native and Northern Series, edited by Bruce G. Trigger. The author of *Tecumseh's Bones* is Guy St-Denis, an independent scholar who specializes in the history of southwestern Ontario. He traces his interest to a childhood summer spent at a farm near the battlefield, when he first heard the Tecumseh legends. St-Denis writes in a personable, easy style, obviously at comfort with his topic and intrigued by all its twists and turns. His narrative follows a clear and straightforward chronology and is based on an intensive investigation of the record, supported by complete and informative reference notes.

Beyond the matter of the chief, *Tecumseh's Bones* demonstrates how historical organizations, both amateur and professional, dealt with issues, varying from total incompetence to pure dedication to a cause. As well, it provides one example after another of the way in which an idea, once spoken, but without any basis in truth, can evolve into a generally accepted history, a problem we are not likely to ever be rid of.

It would be giving the story away to reveal if Tecumseh's actual skeleton has ever come to light. Suffice to say that those who seek to unearth such relics will find lots to feed their interest in these pages.

Reviewed by **Robert Malcomson** whose latest book is the *Historical Dictionary of the War of 1812* published by Scarecrow Press.



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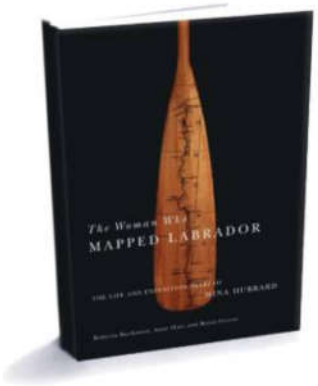

TRANSFORMATION PERAMBULATION

The Woman Who Mapped Labrador: The Life and Expedition Diary of Mina Hubbard
by Roberta Buchanan, Anne Hart and Bryan Greene
McGill-Queen's University Press,
Montreal and Kingston, 2005
544 pp., illus., $49.95 hardcover

"Mina Benson Hubbard's expedition into *terra incognita* was an exploration both of Labrador and of herself … Hers was a genuine odyssey of self-discovery," writes Anne Hart, one of three scholars who produced this comprehensive and engaging book.

In 1905 recently widowed Mina Benson Hubbard embarked on an extraordinary mission: to complete the ill-fated expedition that led to the death of her husband, Leonidas Hubbard. She became the first white woman to cross Labrador. The authors illustrate just how extraordinary this accomplishment was and how the life of Mina Hubbard continued to be one of adventure. She reinvented herself several times as "the shy nurse, the adoring little housewife, the avenging widow, the triumphant explorer, the enthralling lecturer." Later, gaining access to the upper crust of English society through a second marriage, she became a social activist and supporter of women's suffrage.

In the first part of the book, Roberta Buchanan, retired professor of English literature, and Bryan Greene, former head of the Geological Survey of Newfoundland and Labrador, place Mina's Labrador expedition in both historic and geographic context and examine how her diary provides insight into issues of gender, race, class and attitudes toward wilderness. "Exploration was a man's game in the early 1900s," observes Buchanan, and it is less difficult to understand why Mina, at the beginning of the expedition, regarded herself as "a member of the … weaker sex, dependent upon the chivalrous protection of men," when one considers that her journey took place 24 years before women were legally found to be "persons" in Canada.

Greene details Hubbard's difficulties crossing rivers and the challenge she faced beating a rival team led by Dillon Wallace, her husband's former expedition partner. He also explores changes to the region wrought in the 1960s by flooding

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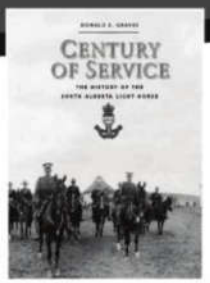

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associated with the Upper Churchill hydro development. He evaluates Hubbard's scientific contribution, noting that her map of the Naskaupi and George Rivers served as the basis for official maps of the region until the advent of aerial surveying. A reproduction of Hubbard's original map is included as a colour foldout. While the book is scholarly and thoroughly footnoted, the general reader will enjoy the rich tapestry of early 20th-century life and exploration presented and analyzed in Greene's section.

Hubbard's expedition diary, made available for the first time and carefully annotated by Buchanan and Greene, forms the second part of the book. Revealing, as Buchanan says, "self-exploration as well as exploration of Labrador," Hubbard's perspective differs considerably from that of her contemporary male adventurers. Her unguarded diary presents a refreshing antidote to the then prevailing notion of conquering nature, revelling in its hardships and consigning native guides to the status of helpers rather than experts. This is what sets her apart from others and, according to Greene, may be the true value of her work as "she describes an organic whole … the Innu and the caribou, the twinflowers and the rapids, the beating heart of one of the last great wilderness areas on earth."

Accompanying the diary are Greene's 19 maps showing the daily course of Hubbard's daring canoe trip as well as the progress of the rival expedition.

Anne Hart, historian and former director of Memorial University's Centre for Newfoundland Studies, excels as a biographer, using an exhaustive array of primary and secondary sources to reveal the story of a compelling and complex woman who, raised on an Ontario pioneer farm, triumphed over explorer Wallace in 1905. Hubbard continued on an unconventional and tumultuous path for the next 51 years, the shy student transforming into a spirited and stubborn force to be reckoned with.

Handsomely produced, *The Woman Who Mapped Labrador* is a fertile cross-disciplinary collaboration that keeps within the boundaries of academic accuracy. It is also, more importantly, highly readable. In crystallizing Mina Hubbard's achievements it rightfully places her in the annals of important Canadian explorers.

Reviewed by St. John's, Newfoundland, freelance writer **Alison Dyer** who, as a former geographer, spent part of one summer in northern Labrador.

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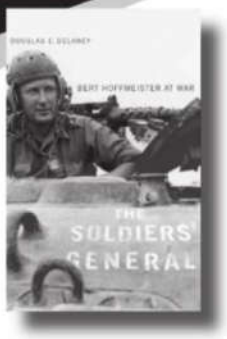

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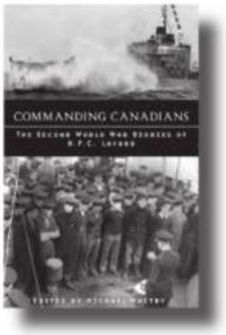

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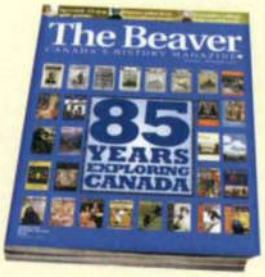

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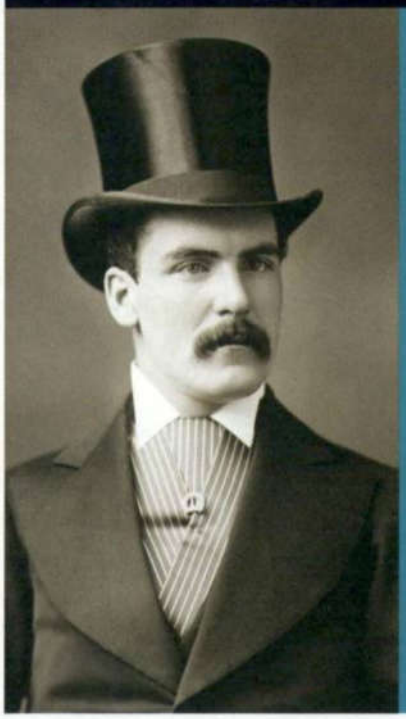

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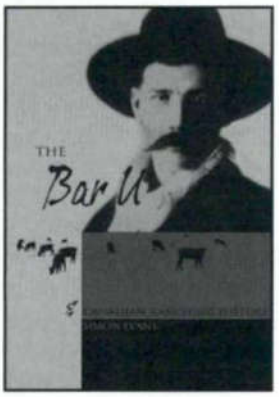

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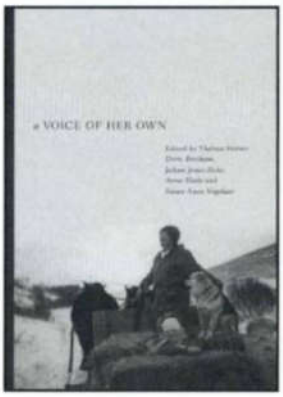

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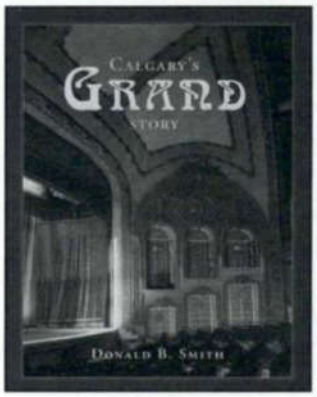

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Christopher Moore

Electing the Senate–The First Time

In the 1850s, the upper house was elected, not appointed. Ironically, the intent was to place a check on "rampant democracy."

One consequence of a country that neglects its history, particularly its political history, is that all questions seem eternally new.

Early in 2006, with the election of a government pledged to implement Senate reform, an elected, powerful Canadian Senate seemed about to shift from an idea to a practical reality. At the same time, the idea began to attract skeptical reappraisals from some of its original proponents.

In March 2006 the *National Post*, long supportive, ran a series of articles highlighting doubts about the idea. Roger Gibbins, head of the Canada West Foundation, a long-time force for Triple-E (equal, elected, effective), suggested Prime Minister Stephen Harper should "proceed fairly cautiously … My concern is that we will rush too quickly into an election format."

New attention began to be directed to a 2004 Fraser Institute paper, *Challenges in Senate Reform*, that laid out potential problems in an elected Senate. That paper was particularly notable as the work of Gordon Gibson, who in 1981 was co-author with E.C. Manning of *Regional Representation*, the book long considered to have launched the Triple-E Senate idea.

Debate about an elected senate has been largely unconstrained by the fact that Canada had an elected senate once before. The first person elected to a Canadian upper house was Philip VanKoughnet, and he was elected to the Legislative Council of the United Canadas in 1856, 150 years ago. The fate of that elected upper house holds some possible lessons for our 21st-century debate.

Getting the upper house elected in that era was not a western initiative, but it was a conservative one. Much as many westerners have felt in recent years, Canadian conservatives of the 1850s felt the lower house was not functioning as it should. They wanted a powerful upper house as a counterweight to the lower house. They got one in 1855, with the help of the Clear Grits, the left-wingers of the day, who favoured electing everyone. The first elections were held the next year. At first an elected upper house seemed to serve the conservative interest well.

At John A. Macdonald's request, Philip VanKoughnet accepted the posts of president of the Executive Council and minister of agriculture in 1856. The same year, he won the first elective seat in the Legislative Council.

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Many of those elected to the Legislative Council in the following years were rather like VanKoughnet, a prosperous, establishment lawyer of solidly conservative views. The upper house's large ridings, long terms of office and substantial property requirements gave strong advantages to conservative candidates. The upper house of the 1850s and 1860s seemed about to become not so much Triple-E as Triple-R: rich, rural and reactionary. That indeed had been the plan.

In 1853 William Henry Boulton, one of the intellectual architects of the elected upper house, argued the lower house was infected with "rampant democracy." He proposed an elective upper house to create a check upon democracy. Conservative Canadians argued that the lower house, newly empowered by responsible government in 1848, was *too* democratic, too much under the sway of ordinary people and their representatives. A reliably conservative upper house seemed to be the corrective that was needed.

But the legislators who created the elected upper house in the 1850s rather quickly turned against their own creation. Even amid the constitutional deadlocks of those years, moderate conservatives and moderate liberals in the united Canadas began to reaffirm their trust in the representative lower house. And if the lower house worked properly, they concluded, a too-powerful upper house became a nuisance and a threat. Part of the Confederation bargain of 1867 was an agreement to kill the election of senators. In

1855 the great reformer George Brown had stood almost alone in opposing an elective upper house. By 1867 almost all his colleagues had come back to his point of view.

Our modern senate debate has been haunted by myths about why the Confederation-makers of 1867 opted for an appointive upper house. It was not because they feared parliamentary democracy. They understood that the focus of parliamentary democracy lies in the lower house, the common house, the one elected on the basis of representation by population.

They were not looking for a house of the provinces either, for they took steps to disconnect Senate seats from the provinces, and they gave the provinces no part in filling them. They did speak of regional representation, but region was a nebulous concept, not a real source of power or authority.

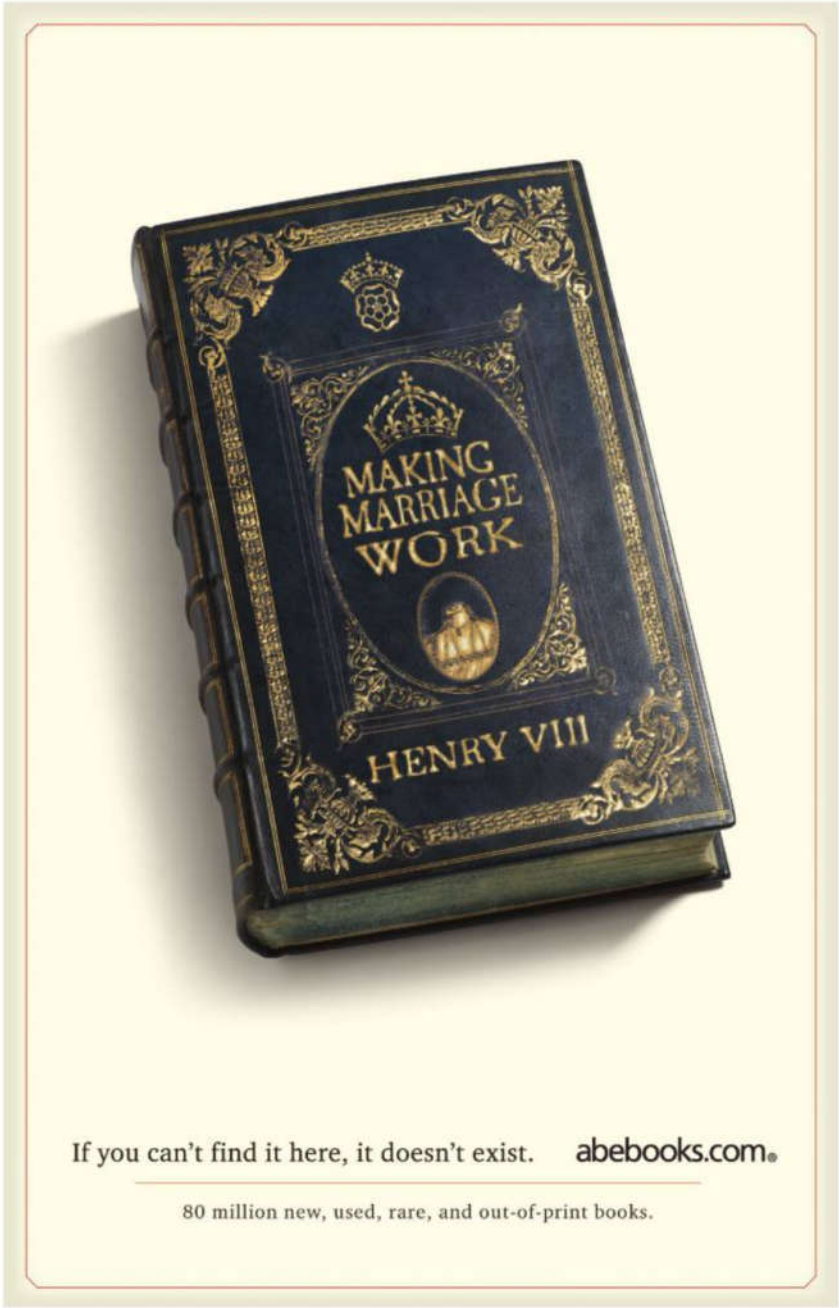
The Confederation-makers' real concern was that the upper house be carefully limited. They would let it live, they would let it protest against majoritarian excesses that might arise in the lower house, but they agreed it should not wield an effective veto on the place where the people were best represented. In 1867 the elected went back to being appointed, and that has kept the upper house restrained to its advisory role ever since.

Second thoughts about appointing legislators in a democratic era began to emerge soon after Confederation, but influential proposals for an elected senate really returned in the 1980s. The reason was much as it had been in the 1850s: a conviction that the lower house was not working properly. Particularly in Western Canada, the sense that a Commons majority made in central Canada could ignore the rest of the country, and that MPs were powerless to serve their constituents effectively, led to efforts not to fix the dysfunctional Commons but to create an effective counterbalance in the upper house.

Prime Minister Harper says he is committed to an elective senate, even one in which provinces such as Alberta and British Columbia will be outvoted by much smaller ones. I'm inclined to suspect the constitution-makers of the 1860s had the better sense of things: the problem may be in the Commons, but so is the solution, and an elected and powerful upper house would be bad for Western Canada, bad for Canada, bad for democracy.

But if we must go ahead with electing senators, history at least suggests there could be a cure. The experiment launched with Philip VanKoughnet's election 150 years ago lasted barely a decade before Canadians plumped for something better.

Christopher Moore comments in every issue of *The Beaver*.



Getaway

GARY MILCHARTY

Carved in Stone

Toronto's history is written in the sculpture that attends its grand buildings. But as Terry Murray discovers, the great and the good are not always depicted heroically.

Toronto is not a city that wears its heart on its sleeve. It does, however, wear its face on its architecture.

More than 60 centrally located buildings sport humanoid architectural sculpture, some of which are portraits of historical figures – explorers, founders, civic and religious leaders – turning the city's streets into an alfresco (and free) history-cum-art museum.

A productive place to start is Queen's Park, home of the Ontario legislature. It is covered with a veritable sculptural riot of gargoyles and grotesques, but there are also portraits of eight men considered at the time of the building's construction (toward the end of the 19th century) to be provincial heroes: General John Graves Simcoe, the first lieutenant governor of Upper Canada; General Isaac Brock, a hero of the War of 1812; John Sandfield Macdonald, the first premier; John Beverley Robinson, attorney general and later chief justice of Upper Canada; Robert Baldwin, a leader of the movement for Responsible Government; Matthew Crooks Cameron, the first leader of the Ontario Conservative party; Timothy Blair Pardee, Crown Lands commissioner and minister responsible for Ontario's first forest protection legislation in the government of Oliver Mowat, the province's third premier; and William Hume Blake, solicitor general for Canada West and chancellor of Upper Canada in the early and mid-19th century.

They are tucked away fairly high up, under third-storey windows on the sides of the central block. They aren't visible from the entrance, and have at times been almost completely obscured by ivy. That didn't bother architectural historian Eric Arthur, who thought finding them was half the fun. "For the lover of Ontario history, it might not be everyone's list of heroes today," he wrote in his history of the provincial parliament buildings, "but the sculpture is admirably done, and has the merit of being obscure in its resting place and having to be discovered."

Across Queen's Park Crescent West, Simcoe and Brock appear again, in the company of Samuel de Champlain and General James Wolfe, in high relief on the Sigmund Samuel Canadiana Building. It's now a University of Toronto property, but

TERRY MURRAY

Above, War of 1812 hero Isaac Brock watches over Ontario's provincial legislature. Top of page, Samuel de Champlain stands out in high relief on the Sigmund Samuel Canadiana Building.

TERRY MURRAY

A walking tour might end at the Elephant & Castle pub, a former bank building at the corner of Yonge and Gerrard, which is decorated with medallions of Queen Victoria and Louis XIV.

started life in 1948 as the provincial Archives Building. These carvings have several advantages over the Queen's Park portraits – they're much closer to the ground, and are full head-to-toe sculptures, with lots of telling period detail and representations of the men's characters, which sculptor Jacobine Jones researched thoroughly.

Champlain is depicted with a compass and the plan of the first habitation; Wolfe with a closed telescope, perhaps after surveying the Plains of Abraham and planning the battle that would defeat Montcalm; Simcoe with his walking stick and hat in hand; Brock with his sword. The progression of the nearly three-metre-tall figures follows early Canadian history, from discovery to conflict and settlement, according to Natalie Luckyj, Jones's biographer.

Not all of the sculptures on Toronto's buildings are as respectful. City councillors of 1899 were caricatured on what is known as Old City Hall by architect E.J. Lennox. Lennox had locked horns with council over many issues during the 10-year construction of the building, then suffered two final, apparently intolerable indignities. The city fathers would not let him put a plaque on the building identifying him as the architect, and refused to pay his full bill.

Lennox's revenge? The columns at the main entrance are capped at eye level with sculptures that are said to be caricatures of the despised councillors. "Caricature" puts it kindly. They look goofy, demented, grotesque, bizarre – except for one, believed to be Lennox himself.

History in broader strokes is illustrated on the outside walls of the Air Canada Centre, home of the Maple Leafs hockey team and Raptors basketball team. It was built in 1996 – in part a conversion of the former Postal Delivery Building, and it has retained 13 bas-relief panels designed by architect Charles Dolphin displaying the history of communication and transportation.

The sequence, easily viewed from the sidewalk, begins at the north end of the Bay Street side of the building with representations of human speech, drumming, a message in a cleft stick carried by a runner and smoke signals. It continues at the southeast corner with depictions of a 19th-century Royal Mail stagecoach escorted by Mounties, voyageurs travelling by canoe and northerners by dogsled. On the south side of the building, the 20th century is represented by a postal worker delivering mail, an amphibious aircraft, a steamship, three-mast schooner and streamlined locomotive.

Much more history is literally carved in stone on other buildings. To find it, all you have to do is look up.

Terry Murray is the author of *Faces on Places: A Grotesque Tour of Toronto*, published by House of Anansi Press (2006).

If you go ...

For serious walkers, the sites on this tour are all within walking distance of each other. Otherwise, they are all accessible by Toronto's public transit system of subways, buses, trolley buses and streetcars. Allow at least a half-day to view the buildings here, allowing for travel time. For information on places to see, accommodations and special events, contact:

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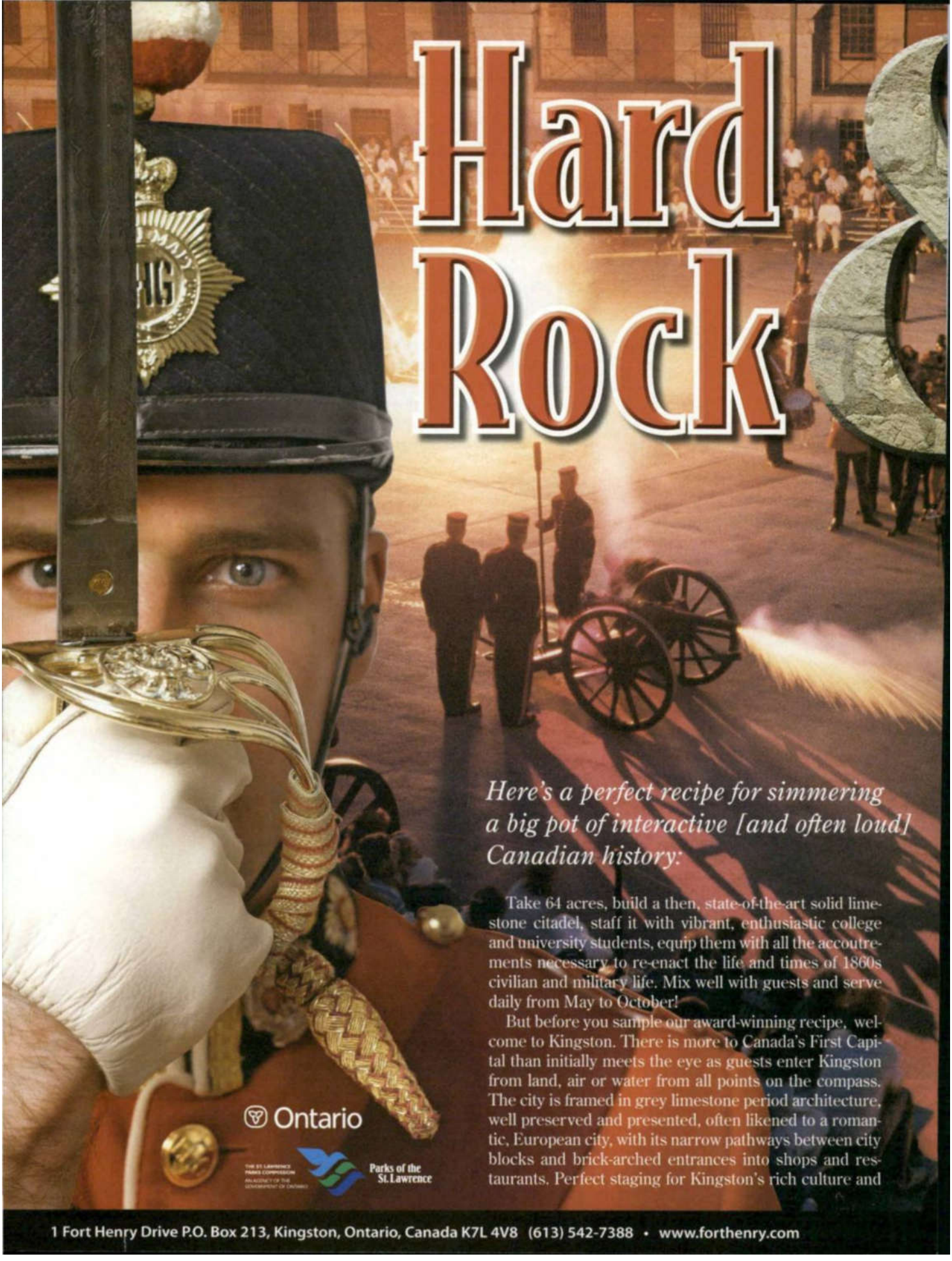
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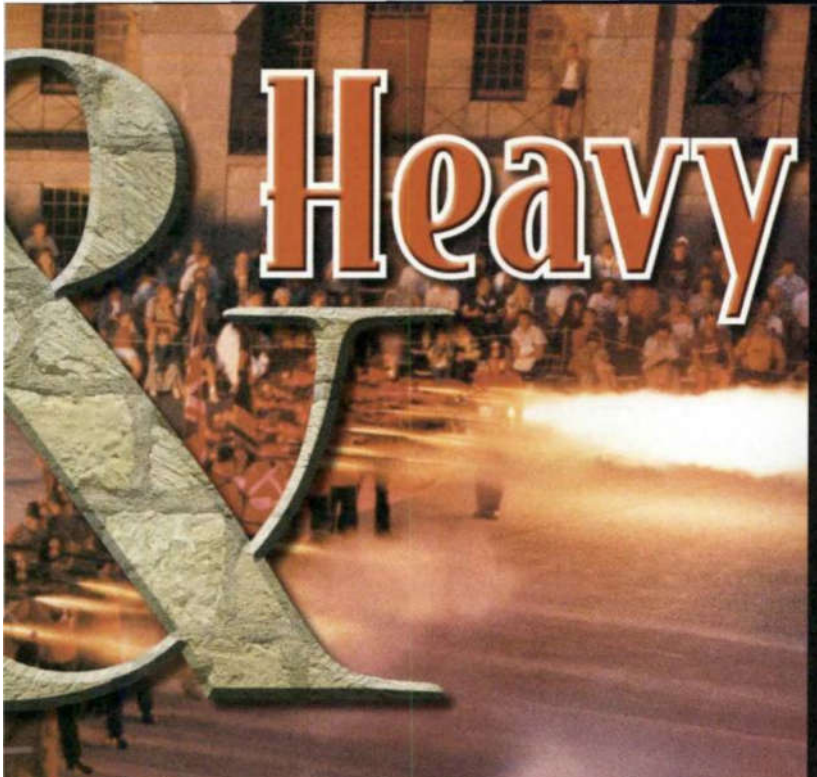

Heavy Metal.

eclectic entertainment community. Guarding the entire city from the highest point of land, is Eastern Ontario's largest heritage tourism attraction, and one of Canada's most interactive, performance-based citadels, the international award-winning Fort Henry National Historic Site of Canada.

Driving up the historic hill, you'll wonder how this subtle structure might have defended Kingston's naval harbour in the 1830s. It's clear as you enter the 12-foot wooden gates and view the strategically engineered 19th century state-of-the-art limestone fortification. Designated as a National Historic Site for its defence of the Rideau Canal and the Naval Dockyard; for being the largest and most costly fort built west of Quebec City and its position as a key site in a network of other local fortifications, Fort Henry stands proud and majestic, guarding the convergence of the Rideau Canal, Lake Ontario and the mighty St. Lawrence River - gateway to the world famous 1000 Islands.

Fort Henry has been undergoing a massive stabilization and restoration program, ensuring the preservation of this early Canadian history monument for future generations. This summer marks the end of phase one of the program. Stabilization efforts will continue throughout 2006 with masonry repairs on the two Branch Ditch Towers, which flank the main fortification of Fort Henry. Be sure to ask staff to show you details of the work that has been completed.

Fort Henry's season is fully charged with exhibit and museum tours, artillery demonstrations, a noon gun, mock battles, a daily half hour parade, first person interpretation and more. Meet David IX, their white saanen goat mascot. Sentries change hourly, guarding the entrance soldier-steady. Museum exhibits themes include Fort restoration, weapons and artillery, uniforms, officers' lifestyles, accommodations and naval displays. Join an 1867 Victorian schoolroom lesson then enlist your children in a Military Muster Parade with the Guard. Be camera-ready!

The Kingston Symphony performs the 1812 Overture with a live cannon accompaniment in July. The award-winning world famous Sunset Ceremonies take place Wednesday evenings in July and August, voted one of Ontario's Top 50 2006 events. It's an explosive hour and a half performance by the Fort Henry Guard Drums, Drill Squad and Artillery Detachment featuring a mock battle, East Battery cannon fire and heart-pounding military music and a grand fireworks finale. New on July 29th is the Fort Henry Tattoo – a 3 ½ hour evening show filled with brass and pipe bands, highland dancers and choral groups and a thrilling fireworks finale.

" If history is supposed to be boring, then clearly someone forgot to tell Fort Henry!"

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ADVANCING HISTORY

Students sharing the April/May 2005 issue of *Kayak*, featuring the "Canadian Monster Guide."

THOMAS FRICKE

Kayak Launches!

The November 2004 launch of *Kayak: Canada's History Magazine for Kids* attracted national media attention, and received widespread support from educators and parents. *Kayak* was funded almost entirely with generous contributions from businesses and organizations. The TD Bank Financial Group's investment subsidized the distribution of 73,000 complimentary copies to elementary schools across Canada in 2005. Support for *Kayak* is consistent with TD Bank Financial Group's charitable giving philosophy that emphasizes children's education and literacy as a fundamental element toward a bright future. Their assistance with distribution has continued into 2006. *Kayak* also benefited from contributions from the Richardson Foundation, Department of Canadian Heritage, Historica Foundation of Canada, Weston Limited, and Transcontinental Printing.

Created by some of Canada's leading designers, artists and storytellers, *Kayak* is a unique children's publication – in its look, its digestible size, and its ability to bridge the gap between entertainment and history education. *Kayak* has generated tremendous response. Indeed, some of our best reviews are from our young readers. Zach from Iqualuit writes:

I am one of your first readers. I got started by my grandmother. The main reason for me writing this letter is that I am an Inuk. I live in Iqualuit, Nunavut ... I've noticed you have said some words in Inuktitut, and I am very happy for you. As you may know our language is dieing [*sic*] ... I hope you keep learning our language, and pass it on to your kids ... and thank you very much!!!"

–Zach from Iqualuit, writing about *Kayak*

Canada's National History Society sincerely thanks all of the donors – the companies and individuals – who have helped float our *Kayak*.

Message from James Arnett, Chair

We are returning to our own historic roots with *Advancing History* – an occasional newsletter intended to share news about the "company" and the people who help shape it. As it was back in 1920, our aim is to provide a means to respond to our members who are seeking greater accountability and involvement with the organizations they choose to support. What better way for the History Society to facilitate that interest than in our own publication?

This past year has been filled with significant milestones for our principal projects: *The Beaver*'s new look, the launch of our children's magazine *Kayak*, and the presentation of our teacher's awards by a new Governor General. But sometimes it's the smaller things throughout the year that best illuminate the value and impact of our work.

Things such as watching 16-year old Nicole Nicholas, winner of the Canadian Aboriginal Youth Writing Challenge, open up *The Beaver* to see her own story in print; catching up with Governor-General–Award-winning teachers who, driven with the desire to give back, are setting up foundations and staging theatrical productions about Canadian history; and witnessing classroom encounters with "real history" when World War II veterans helped us launch the "Year of the Veteran" issue of *Kayak*.

Although publishing continues to be the principle means by which we attract new members to the History Society, it is not all that we do or aspire to be. This newsletter will inspire you to become a bigger part of our effort in *Advancing History*.

Donor Profile: Ed Rooney

Ed Rooney has lived through a lot of Canada's history. As his 91st birthday approaches, he still enjoys reading and learning about his country's past. His generosity will help ensure that others can, too, for years to come. Ed Rooney recently informed us that he had honoured the History Society by naming it as the beneficiary of one of his financial investments.

Ed Rooney was born in Alberta. His family farmed near the small community of Düsseldorf, about 80 kilometres northwest of Edmonton. The area's many Germanic settlers had named it after the great German city, but after World War I it was renamed Freedom.

PETER C. SCOTT

Believed to have been taken in Manitoba around 1906, this photograph was submitted by one of our dedicated *Beaver* readers as an example of an early horse-drawn loader. By the time Ed started farming, this would have been replaced by the combine.

When he was young his family moved to a farm near Marshall, Saskatchewan, about 20 km east of Lloydminster. Ed, a lifelong bachelor, learned farming in the era of horse-drawn implements, and still speaks fondly of the first tractor the family owned. He took over the farm from his grandfather and "farmed pretty much on my own" from 1939 to 1989, when he retired. He lives now in White Rock, B.C., near Vancouver.

He recalls the Saskatchewan of his childhood as having "no railway, no towns, no roads, nothing; there was just prairie, and rivers you had to cross" if you wanted to get anywhere. He lived in the Barr colony area, named after Isaac Barr, an Anglican clergyman who had led a group of about 2,000 British settlers in 1903 on a dismal trek there, more than 300 km from the railhead at Saskatoon. They were so unprepared that they overthrew Barr and turned to leadership from Rev. George Lloyd, after whom Lloydminster was named.

Despite the poor start, the Barr settlers persevered, and eventually prospered. The area "produced crops when other parts of Saskatchewan were dried out," says Ed, and his family succeeded as well.

Ed says of farming that "there were some years that were good and some years that you barely made your expenses." He grew "mostly wheat and rapeseed, or canola as they call it now," and prospered enough that he travelled overseas for parts of many winters. He chuckles when noting another reality of his farming generation – "you made out better when you sold," because land values had risen so much. That enabled him to travel even more, and he cites China, Japan, New Zealand, the Amazon River, Israel and Turkey among the many places he has visited.

Ed says what he recalls of history from school is that it was dry and "it didn't mean much to us. It wasn't well presented." A visit several years ago to a museum at Charlottetown, P.E.I., triggered his interest in rediscovering Canadian history, and *The Beaver*.

"There was a 10- or 15-minute film about Confederation and how it was almost happenstance," he recalls. "It was so interesting I sat through it a second time, and it made me want to learn more."

He has been a member of the History Society and subscriber to *The Beaver* since 1999, and says its awards programs "are also very important, to encourage people to do more on history." Ed says "it's the human interest" that appeals to him most about history. "The early stuff [he got at school] was so stylized and rigid, and things didn't come through accurately … In *The Beaver* magazine it's more like real life, the way it was."

He says he made his donation "because you're fulfilling a need, because so many things can be lost or forgotten, so having the magazine and the History Society can help preserve them."

–Murdoch Davis

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HISTORY SOCIETY

History Teacher Profile: Barbara Brockmann

Since its inception, Canada's National History Society has introduced key programs to further its mandate of popularizing Canadian history. One of these programs, the Governor General's Award for Excellence in Teaching Canadian History, annually honours Canada's best history teachers. More than 200 teachers have gained national recognition through the prestigious award, which entered its tenth year in 2005.

After the dust settles, what happens to the recipients? Many have risen even higher within the history community, often in outstanding and creative ways. Ontario's Barbara Brockmann was one of six award recipients in November 2002. Barbara found the award ceremony to be "an amazing experience." It was motivating to have her work and profession recognized in such a public way.

COLIN BOWIE

Barbara Brockmann surrounded by her history students, showing off their oral history project books. Students discovered a lot about their families during their research, with one learning that her grandfather had been on the real "Schindler's List."

While her teaching methods have adapted over the years, Barbara's core approach to getting students involved hasn't changed much. She believes in the importance of making personal connections to important historical events: "If kids aren't consciously taught their history early, they don't realize that their country has one, so they hardly feel they have a place in it."

Since receiving the award, she has enriched the classroom experience by writing historical plays for school performances. Barbara uses drama as a way to extend historical knowledge because she feels, "once you engage with history by acting it, you always carry it inside you." Along with "Ebony Road: An African Canadian Journey" (a 2005 Ontario Teachers Federation Award Winner), she has written four plays about different aspects of Canada's war history for Remembrance Day ceremonies. She writes them with her students in mind: "Kids love the plays. Once they're in it, they always think differently about Canada's war efforts." As a playwright, Barbara focuses on human drama to make the historical details come alive.

Barbara received an overwhelming response when she came home with the Governor General's Award for Excellence in Teaching Canadian History in 2002. "I received congratulations from unexpected quarters: principals and teachers I'd worked with years ago when I was new to the profession, and parents and students who appreciated the projects we had done together." Barbara believes that educators "have to get students involved and infuse them with a sense of historical awareness at an early age."

This past November 2005, Her Excellency Governor General Michaëlle Jean bestowed the latest awards at Rideau Hall to a whole new crop of exceptional teachers like Barbara Brockmann. Keep planting the seeds!

> Memory, after all, is the sweetest story ever told.
> –Gregory Clark, journalist and story writer

Advancing History

Hugh Dempsey Given Special Centenary Award

Dr. Hugh Dempsey has been writing about Alberta's past for most of his life. Originally a journalist, Dempsey worked for the government and later as an archivist for the Glenbow Foundation. He later became Director of History and Associate Director of the Glenbow Museum.

As editor of *Alberta Historical Review* and the author of such books as *Crowfoot, The Gentle Persuader: A Biography of James Gladstone, Indian Senator,* and *Red Crow: Warrior Chief,* Dempsey has promoted a larger understanding of aboriginal issues and history in Calgary and southern Alberta.

SIMON HORROCKS

Peter Lougheed (left) and CNHS board chairman James Arnett (right) present Dr. Hugh Dempsey with a special centenary award for his outstanding contributions to Alberta history.

In October 2005, Canada's National History Society was pleased to present a special one-time centenary award honouring Dr. Hugh Dempsey's lifetime achievements. At the historic Lougheed House, suitably selected for the gathering, Peter Lougheed and the History Society's chairman of the board, James Arnett, presented Dempsey with the centenary award for his outstanding contributions to Alberta history. Dr. Hugh Dempsey graciously accepted it with a warm and humorous address, his wife and children proudly in attendance.

Thank You!

In this year when there have been so many demands made on your goodwill, Canada's National History Society is sincerely grateful for your continued support.

The History Society and its flagship magazine, *The Beaver,* relies, like most Canadian cultural content producers, on donations to support its publications and other education initiatives and recognition programs. Your gift helps us fulfill our mission of advancing and popularizing Canadian history.

The annual operating budget of Canada's National History Society has increased 75 percent since it was established 10 years ago. This year alone, we received more than 3,500 gifts from an ever-increasing circle of business partners and individuals.

2005 was our most successful year yet! The History Society received more than $1.1 million dollars in donations and sponsorships – an increase of 5 percent over last year.

Business Matters

Privacy Policy

Canada's National History Society understands that you are concerned about the privacy and security of your personal information. We are committed to providing you with a safe, secure, and confidential experience when supplying personal information. To learn more about our privacy policy, and other business matters, visit our Web site at <www.historysociety.ca>, click on "Member Services," then click on "Policy and Procedures."

Proposed Tax Breaks for Donors

Under the new federal Conservative government, and as recommended by a Senate committee in 2005, enhanced tax benefits for donating listed securities may be included in the 2006 budget. The full article detailing the proposal is available online at <www.historysociety.ca>, scroll down and click on "Donations." We will keep our donors apprised of the proposed change to the tax legislation.

Donor Information

There are many ways to support Canada's National History Society through planned gifts and donations. To learn more about ways to give, online options, donor benefits and tax advantages, visit <www.historysociety.ca>, scroll down and click on "Donations." Should you wish to discuss your gift in confidence, contact the Director of Finance and Development, Catherine Burns, at: (204) 988-9300, ext. 16, or through our toll-free number at: 1-800-816-6777.

Honour Roll 2005

Each year, Canada's National History Society makes an appeal for annual donations to support its current programs and the development of new ones. These annual funds provide stability for our core programs and enable the History Society to seize unexpected opportunities. This year's fundraising efforts realized a total of $1,096,500 in contributions from our members, corporations, foundations and Provincial and Federal governments. The History Society extends a special thanks to all of our donors for their generosity. Gifts of $50 or more have been recognized in this Honour Roll.

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Canada's National History Society
publisher of **The Beaver** *Canada's History Magazine* and **Kayak** *Canada's History Magazine for Kids*

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Catherine Burns, Director, Finance & Development
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Founded in 1994 to popularize Canadian history, the work of Canada's National History Society includes **The Beaver**, the **Governor General's Awards for Excellence in Teaching Canadian History** to honour the country's best history teachers, and the **Pierre Berton Award** to recognize those who have brought history to a wider audience.

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The Beaver was founded in 1920 by the Hudson's Bay Company, whose commitment to the History Society and its programs continues today through the ***Hudson's Bay Company History Foundation***.

Annual Report 2005

Message from the President and CEO

Deborah Morrison, President and CEO

Canada's National History Society was first established by the Hudson's Bay Company in 1994 to foster greater public interest in Canada's history. The History Society has achieved this principally through its national initiatives and continued publication of *The Beaver*, which it acquired from the HBC. The HBC History Foundation remains our most generous annual supporter.

Over this first decade the History Society has developed programs to broaden its reach to engage Canadians of all ages in an exploration of our past. The Society remains first and foremost a source for new stories that inform our understanding of the past. As well, it has also become the presenter of Canada's top history honours.

Today the Society operates with an annual budget of $2.7 million and a staff of 14. *The Beaver* reaches an audience of more than 150,000 Canadians. A further 20,000 schools and classroom educators are in contact with the Society through the **Governor General's Awards for Excellence in Teaching History** or other educational initiatives.

Each year the History Society has risen to new challenges and opportunities, carefully managing its resources while ensuring further advances in its mission. 2005 was no exception.

Notably over the past year, the History Society delivered its first full year of publication of *Kayak*, a new history magazine for kids. It also created its first online teaching resource – **Fur Trade Stories**, to showcase the HBC collection of artifacts and archives – and it marked the 85th anniversary of *The Beaver* with a new look and a stronger promotional strategy.

The History Society completed the year with a modest budget surplus, realizing a 4 percent increase in total revenues compared to 2004 and a 14 percent increase in donation revenues from sources other than HBC. Members of the History Society were an important part of our success, providing for 50 percent of total revenues and 15 percent of donation revenues.

A sextant, an instrument used for navigation, is just one of the unique holdings of the HBC archive collection showcased in Fur Trade Stories.

History Society by the Numbers

720,000
estimated total number of students who will benefit from a Governor General's Award–winning teacher

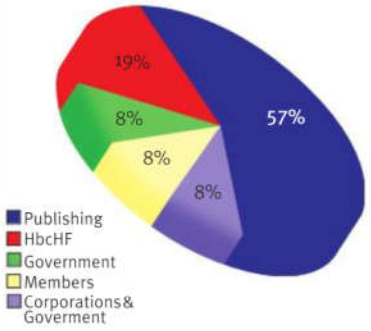
47,027
members of the History Society

39,000
unique visitors per month to HistorySociety.ca

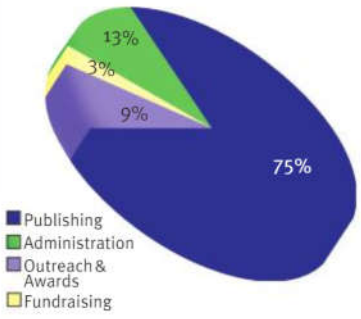
73%
of every dollar earned is reinvested in our publishing programs

44%
of donation revenues come from the Hbc History Foundation

SOURCE OF REVENUE 2005



EXPENDITURES 2005



Celebrating Canada's stories

Giving the past a future is the frequent rallying cry of popular historians. The History Society challenged itself to meet that demand through its publishing programs in 2005.

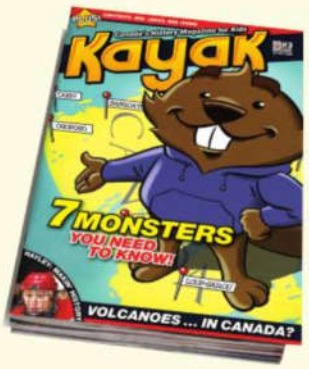
In October *The Beaver* marked its 85th anniversary with a special retrospective of its own history. The issue also launched a new look for Canada's second-oldest magazine.

Many long-time *Beaver* readers will have noticed the changes in these pages in recent issues. Although the transformation may seem effortless to most readers, only the considerable talents of art director Michel Groleau and the editorial team of Murdoch Davis, Doug Whiteway and Jennifer Nault could have made everything old look so fresh and new once again.

The Beaver's editorial effort was rewarded with a 79 percent increase in newsstand sales. The December 2005/January 2006 issue (which featured "The Race of the Silk Train" on the cover) had the highest volume of newsstand sales ever in our 85-year history of publication. Subscriptions, which had been in decline for the past two years, began to increase again in the last half of our year. Advertising sales rose by 50 percent – a strong move toward achieving our break-even goal for the cost of the magazine.

Kayak magazine also presented new challenges for the History Society. A different product with a different audience required a different approach. Representing Canada's historic people and events in ways that young children find relevant and interesting has been a new experience. However, the response from parents, teachers and young readers to a survey conducted in January and February has been positive. Cultivating an audience of 7 to 11 year olds is a long-term investment. This has been aided considerably over the past year with the support of the Winnipeg-based Richardson Foundation and the TD Bank Financial Group's sponsorship of complimentary distribution of over 12,000 copies to Canadian schools.

The History Society also moved further into the world of online publishing. A first-time contribution from the federal government's Cultural Content Online Program, and additional support from the Winnipeg Foundation, the Manitoba Department of Education, Training and Youth, and HBC facilitated the debut of FurTradeStories.ca earlier this year. Freely available on the web, the new site will help elementary students to discover Canada's fur trade history through a study of carefully selected primary sources from the HBC collection. For readers, it's an interesting virtual look of the rich legacy of HBC documents and artifacts permanently housed in Winnipeg. The History Society is grateful to its content partners, Parks Canada, Manitoba Archives, Manitoba Museum and the Manitoba Métis Federation for sharing their time and expertise to bring this collection together.



Governor General's Award-winning history teachers tour Library and Archives Canada.

Inspiring excellence in history

The History Society's two signature awards programs continued, but with different patrons at the helm to guide them.

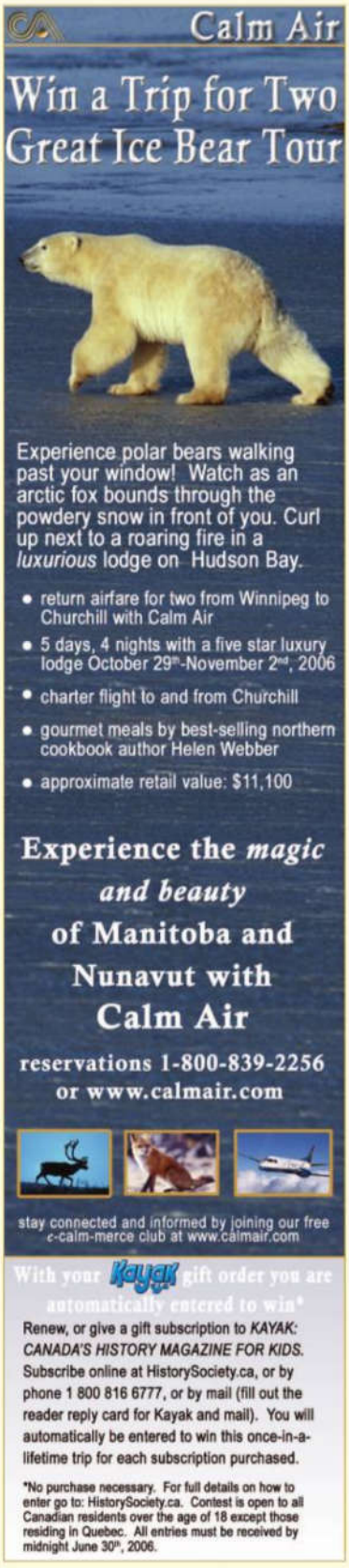
Pierre Berton was an avid *Beaver* reader and strong champion for the History Society. The October 2005 Pierre Berton Award ceremonies were the first presentation since Berton's passing. Will Ferguson was the 11th recipient of the award, which was presented in front of a crowd of almost 200 historians, educators and Canadian studies students in Edmonton, Alberta.

In a related activity last year, the History Society partnered with Anchor Books, a division of Random House Canada, to publish *For the Love of History*, an anthology of selected works by the first decade of recipients of the Pierre Berton Award. The Society also commissioned a special limited edition silk *Beaver* Bowtie. Proceeds of sales from both products will support future programming by the History Society.

Nicole Nicholas won the Canadian Aboriginal Youth Writing Challenge in fall 2005.

November 29, 2005, the day the Liberal government dissolved, the Right Honourable Michäelle Jean, Governor General of Canada, presided over the awards presentation honouring Canada's most exemplary history teachers. Thrilled to be eyewitnesses to history in the making, the nine recipients honoured in 2005 were also afforded unique opportunities to see the "insider's Ottawa" thanks to the efforts of the staff at Rideau Hall, the Senate and Library and Archives Canada.

Will Ferguson and his son Alex with a student delegate to the National History Conference held in Edmonton, Alberta last October.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*No purchase necessary. For full details on how to enter go to: HistorySociety.ca. Contest is open to all Canadian residents over the age of 18 except those residing in Quebec. All entries must be received by midnight June 30th, 2006.

MUSEUM PROFILE

New Brunswick Museum

Canada's oldest continuing museum, the New Brunswick Museum, is located in the heart of historic uptown Saint John. With a remarkable collection of natural science specimens, decorative arts and Canadiana, the museum is an invaluable resource. Highlights include Our Changing Earth, an intriguing tour through the complex geological history of New Brunswick, the Hall of Great Whales with its life-size model and skeleton of a North Atlantic Right Whale and the Wind, Wood and Sail gallery, which tells the story of shipbuilding in the 19th century.

Temporary exhibitions ensure there's always something new to discover. Featured until Labour Day 2006 is Ordinary People in Extraordinary Conflict: New Brunswickers in Wartime 1914–1946, which presents moving stories of experiences on land, at sea, in the air and on the home front.

New Brunswick Museum
277 Douglas Avenue
Saint John, N.B. E2K 1E5
www.nbm-mnb.ca

Museum Partners Program

Membership in Canada's National History Society provides reduced admission to the following Canadian museums:

The McCord Museum, Montréal
Canadian Museum of Civilization, Gatineau
The Exploration Place, Prince George
Western Development Museum, Saskatoon
The Manitoba Museum, Winnipeg
Dalnavert Museum, Winnipeg
Western Canada Aviation Museum, Winnipeg
Niagara Historical Society & Museum, Niagara-on-the-Lake
New Brunswick Museum, Saint John
Yarmouth County Museum, Yarmouth

A discount of at least 10 percent on regular admissions will be given upon presentation of your membership card. Some restrictions may apply. All subscribers to *The Beaver* are automatically members of the Society.

THIS HAS BEEN THE LONGEST WINTER, EVER! I HAVEN'T FELT MY TOES IN MONTHS!
YO GABE! ARE YOU EVEN LISTENING?
HUH? SORRY ALLIE, I WAS JUST THINKING ABOUT THAT PLAINS OF ABRAHAM BATTLE FROM HISTORY CLASS TODAY.

Gabe and Allie, characters in a rerurring comic strip in *Kayak*, will star in a pilot television mini-program.

The History Society's mission was also greatly advanced with several other partnership projects throughout the year. Some highlights:

- Representatives from provincial historical societies across Canada were brought together for the third time to participate in a series of public history workshops held as part of the Association for Canadian Studies' National History Conference in Edmonton;
- *The Beaver* published the winning entry for the first Canadian Aboriginal Youth Writer's Challenge created by the Dominion Institute, and;
- History Society staff provided volunteers to assist in judging regional Historica Fairs and helping participants of Historica's week-long YouthLinks Summit to publish an electronic magazine about their experiences.

Giving the past a presence

In the year ahead, the History Society will continue to build on the past year's progress.

The History Society will be consulting with the history community to develop a long-term plan to diversify and expand its national history awards program.

The Beaver will continue to refine its new format guided by the feedback from readers and a formal readership survey. The editorial team is also developing some special issues for 2007 and 2008 that will provide fresh approaches and perspectives on some of Canada's most enduring history stories.

The newly created Fur Trade Stories resources will be published on CD and distributed to schools and educators through *Kayak* magazine and regularly scheduled provincial teacher's conferences.

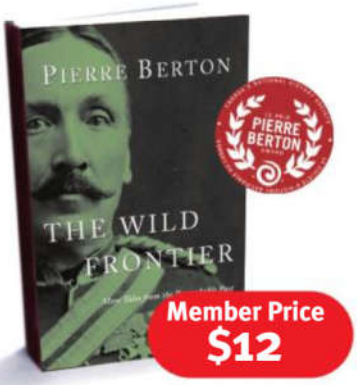
The History Society will also create an electronic network to provide classroom teachers with preview copies of *Kayak* and *Beaver* content along with suggested teaching strategies and lesson plans for using the materials to support curricula. Teachers will be able to register for the electronic service for free, in exchange for agreeing to provide lesson plans and feedback on how they have used the magazines in their classrooms. This educational service is part of a multi-year strategy to expand and diversify the History Society's online programming.

And the characters from *Kayak* will star in a pilot television mini-program scheduled to air on TVOntario, Treehouse and other partnering broadcast networks later this year. The first episode is financed by the federal government's Small Magazine Development Fund and is hoped to be the first in a series of animated short programs.

Visit Fur Trade Stories online at www.FurTradeStories.ca.

HistorySociety.ca General Store

For a complete inventory of history books, videos and other items visit our online store, or call 1-800-816-6777 toll free for a print listing.



Pierre Berton Award Winner

The Wild Frontier: More Tales from the Remarkable Past
by Pierre Berton
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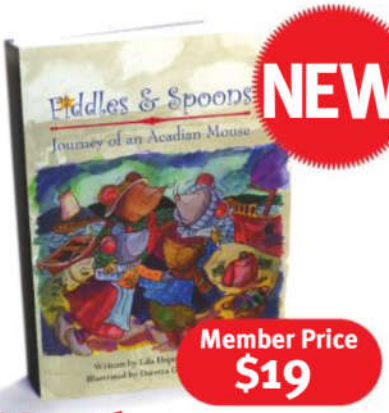

Youth

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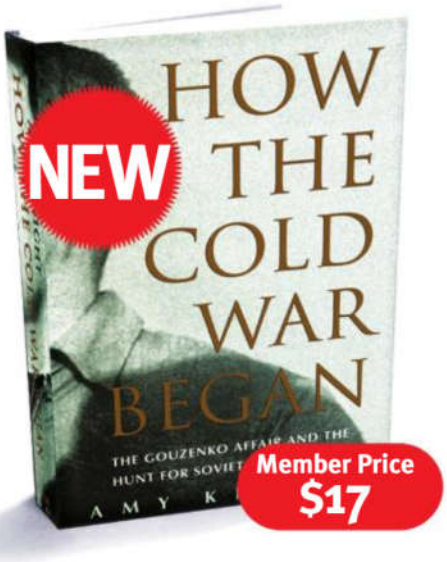

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Album

Anne Rector, who submitted this photograph, is the great-niece of Harold McKinnon. She lives in Belleville, Ont. Her great-aunt, Harold's wife Emma, wrote on the back of the photograph: "Harold A. McKinnon surfing before waterskis. Note the modern bathing suit."

Harold McKinnon doesn't make history

Ralph Samuelson of Minnesota is credited with inventing waterskiing. On July 2, 1922, 18-year-old Ralph, attached by a sash rope to his brother Ben's boat and with boards with curved tips on his feet, leaned backwards and made history on Lake Pepin in Lake City, Minn. So what about our Harold Archibald McKinnon, towed merrily behind some boat at River John, N.S.? He was born in Spring Hill in 1900. Look at him. How old could he be? The young side of 20 probably. A quick calculation suggests it's a summer day sometime in, oh, 1919 – a few years before young Ralph had his brilliant idea. If only Harold had thought to split his board in two and boil the tips to curve them, as Ralph did, we might have had a Canadian first. But on this day, Harold, who will become a sailor and a mechanical engineer, who will delay marriage until 60 ("I wanted to be sure!") and who will become the funny, patient-with-kids, cat-loving and pipe-smoking man his family remembers, has a look of fun, not destiny, in his eyes.

Do you have an old photograph that captures a moment, important or ordinary, in Canada's history? If you would like to submit it for possible publication, have it copied (please don't send priceless originals) and mail it to Album, c/o *The Beaver*, 478–167 Lombard Ave., Winnipeg, MB, R3B 0T6. Or email your submission to album@thebeaver.ca. Include a brief description of the photo, including its date and location. If possible, identify people in the photograph and provide further information about the event or situation illustrated. To have your posted submission returned, please include a stamped, self-addressed envelope.

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